

TILAK MAHARASHTRA VIDYAPEETH

VAIDIKA SAMŚODHANA MANDALA

PUNE-37

A VESTA READER

Text, Translation

and

Explanatory Notes with Sanskrit Cognates

Edited by

Ervad Prof. M. F. KANGA



ESTD 1920

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the Ministry of Human Resource Development,  
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तिलक - महाराष्ट्र - विद्यापीठ - शास्त्राभूत -

वैदिक - संशोधन - मण्डलेन

प्रकाशीता

# अ वे स्ता प वे शि का

एर्वं द मा. फ. कांगा

इत्येतन संपादिता



शके १९१०

मूल्यं ४९/- रुप्यकाणि



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## PREFACE

This book lays no claim to any special merit beyond presenting in lucid and intelligible form some material for beginning to study the Avesta language and literature. It is merely meant for an introduction. The selections here given are such as may easily be learnt. The present selections included in this Avesta Reader are fairly representative, as far as excerpts can be, of Yasna, Yašt, Vendidad and Niyahyišn. I have given Haoma Yašt ( Yasna Hās IX, X, XI ) complete in order that Sanskrit scholars may get ample chance of comparing the ideas of the Avesta about Haoma with the Vedic Literature. I have given a long introductory remarks to this Haoma Yašt. I have selected Yasna Hā 12 known as the Zoroastrian Creed, wherein I have given paras 1-2 and 8-9 only. Linguistically this selection is among the oldest in the Younger Avesta or the youngest of the Gāθic dialect. The essential portions of this prayer are the last two paragraphs which are repeated by every Zoroastrian each time he ties on his sacred girdle and they embody the essential features of the Zoroastrian Religion— *the establishment of peace and the stopping of bloodshed and war.* Next I have taken up Yasna Hā 54 which deals with the Yazata Airyaman, Vedic Aryaman and I have added a lengthy introduction. Then I have selected Yasna Hā 60 named “Avestan Tandruvistih” by the well-known Avesta scholar Ervad K. E. Kanga. This Hā or Chapter gives a very good idea of what the Zoroastrian conception of happiness is. In this text para 5 is most enchanting and most interesting. This world would be transformed into Heaven if the ideas mentioned therein are acted upon by the people and by the Nations. Further I have selected for the beginner of Avesta language Fragard II from the Vendidad text, known as ‘the Legend of Yima’, which may prove of interest to the Sanskrit scholars. Moreover, I have selected two Niyahyišns, Ḫaršet Niyahyišn and Ātaš Niyahyišn for this Reader from the Ḫartak Avistāk Text. To this small text Ḫaršet Niyahyišn I have added a long introductory remarks. Lastly I have appended in this Avesta Reader a small note on “The ‘Ahurian’ and ‘Daēvian’ Vocabularies in the Avesta”. The notes in general have been made brief and concise and explanatory and will prove useful in giving the student an occasional hint regarding books of reference and will thus give him interest in the literature of the subject. The comparisons with Old Persian Inscriptions, Pahlavi and New Persian, Sogdian and Manichaeian Middle Persian and Parthian are added with the idea to familiarize the student with the studies next akin to his subject. Besides I have used many terms of Sanskrit grammar which are more familiar to Vedic Scholars.

Prof. A. V. W. Jackson of Columbia University, New York, published his Avesta Reader, First Series, Stuttgart, in 1893, wherein he has given the Selected Texts in original Avestan characters, notes and vocabulary. Then in 1911, Professor Dr. Hans Reichelt, pupil of the most well-known Savant and Professor Christian Bartholomae published his Avesta Reader — Texts, notes, glossary and Index in Strassburg. In this book the author has given selections from Vendidād in Avestan characters pp. 37-65 and the rest in modern transcription in English. After a lapse of about 11 years, Professor Dr. Irach J. S. Taraporewala published in 1922 in Calcutta "Selections from Avesta and Old Persian" First Series Part I, edited with translation and notes. Unfortunately, part 2 has not appeared. He was the first Director of Avestan studies in this Institute.

I take the opportunity of expressing my sincere thanks to Mrs. Nalini Dhadphale for going through the proofs of this book minutely and carefully. The delay caused in the publication of this book has been due to the great difficulty of composing a work of this kind which required types of such varied languages. For the patient and accurate work of the Vaidika Samśodhana Maṇḍala Press in dealing with a troublesome text I wish to express both thanks and admiration.

Aēvō panta yō aśahē— there is only one path which is of Righteousness. Aθa Jamyāt yaθa ḡfrināmi.

Vaidika Samśodhana Maṇḍala,

Pune

**M. F. Kanga**

Date 27-6-88

## The "Ahurian" and "Daēvian" Vocabularies in the Avesta.

The curious double vocabulary of the Avesta with one word for an 'Ahurian' being and another of the 'Daēvian' has given rise to much conjecture. It is due to the dualistic system of the universe which has been elaborated to such an extent of ingenuity that, in a number of instances, a double vocabulary has been developed and a distinct set of terms is employed for the expression of Mazdayas-nian and of Ahrimanian concepts. The war of the two spirits, the antagonism of the principles of good and evil, which is a fundamental idea in Zoroastrianism, is so pronounced that distinctive linguistic expressions are now employed for both. There are separate words used for the organs, movements, and speech of the Good Spirit and his creation, and for those of the Evil Spirit and his world. For example :

| <i>Ahurian</i> |                                | <i>Daēvian</i> |                |
|----------------|--------------------------------|----------------|----------------|
| 1. cašman-     |                                | aši-           |                |
| dōiθra-}       | eye                            |                | eye-ball       |
| 2. uš- gaoša-  | ear                            | karəna-        |                |
| 3. āh- or åñh- | mouth                          | zafer- zafan-  |                |
| 4. uruθwan-    | belly                          | maršu-         |                |
| 5. manaoθri-   | neck                           | grīvā-         |                |
| 6. paitištāna- | leg                            | zangra-        |                |
| 7. sraony-     | buttock                        | zaðah-         |                |
| 8. zasta-      | hand                           | gava-          | claw           |
| 9. vaγðana-    | head                           | kamərəða-      | brainless head |
| 10. √i- √gam-  | to go                          | √dvar-         | to hurtle      |
| 11. √car-      | to go                          | √pat-          |                |
| 12. √tač-      | to run,<br>to walk,<br>to flow | √zbar- √dru-   |                |

|                           |                          |                    |                              |
|---------------------------|--------------------------|--------------------|------------------------------|
| 13. $\sqrt{\theta}wərəs-$ | to create,<br>to fashion | $\sqrt{kərənt-$    | to cut                       |
| 14. dəmāna- nmāna-        | house                    | gərəða-            | burrow                       |
| 15. nāirikā-              | woman                    | jahī-              | harlot                       |
| 16. puθra-                | son                      | hunu-              | brood                        |
| 17. baoiði-               | perfume                  | gaiṇti-            | stench                       |
| 18. $\sqrt{mru-}$         | to speak                 | $\sqrt{du-}$       | to howl,<br>to speak noisily |
| 19. $\sqrt{riθ-}$ iriθ-   | to die,<br>to pass away  | $\sqrt{mar-}$      |                              |
| 20. spāða-                | army                     | haēnā-             |                              |
| 21. $\sqrt{xar-}$         | to eat                   | $\sqrt{gah-gaŋh-}$ |                              |
| 22. para-iristi-          | death                    | ava-mərəti-        |                              |

For further details, readers are requested to refer to the following articles :

- (1) "Etymological Studies in Ormazdian and Ahrimanian words in Avestan" by Leo Frachtenberg in Spiegel Memorial Volume, Bombay, 1908, pp. 269-89.
- (2) 'The "Ahurian" and "Daēvian" Vocabularies in the Avesta' by Prof. Louis H. Gray in the Journal of the Royal Asiatic Society, 1927, Part. III, July, pp. 427-441.

## A List of Abbreviations

|            |   |                              |            |   |                                     |
|------------|---|------------------------------|------------|---|-------------------------------------|
| abl.       | - | ablative                     | deriv.     | - | derivative or<br>derivation         |
| abst.      | - | abstract                     | des.       | - | desiderative                        |
| acc.       | - | accusative                   | Dev.       | - | Devanāgarī                          |
| act.       | - | active                       | Dict.      | - | Dictionary                          |
| adj.       | - | adjective                    | dū.        | - | dual                                |
| adv.       | - | adverb                       | Ed.        | - | Edition                             |
| Afr.       | - | Āfrīn̄yan̄                   | encl.      | - | enclitic                            |
| AfZ.       | - | Āfrīn̄ i Zaratšt̄            | Engl.      | - | English                             |
| Aog.       | - | Aogemādaēca                  | etym.      | - | etymology                           |
| aor.       | - | aorist                       | f.         | - | feminine                            |
| appos.     | - | apposition                   | f. n.      | - | foot note                           |
| Arab.      | - | Arabic                       | Fr. Barth. | - | Fragments Bartholo-<br>mae's        |
| Arm.       | - | Armenian                     | Fr. Teh.   | - | Fragments Tehmuras<br>(=Pursišniha) |
| Ātm.       | - | Ātmanepada                   | Fr. West.  | - | Fragments Wester-<br>gaard          |
| Av.        | - | Avesta                       | fut.       | - | future                              |
| Barth. Wb. | - | Bartholomae<br>(Wörterbuch)  | GAv.       | - | Gāθa Avesta                         |
| Cat.       | - | Catalogue                    | Geld.      | - | Geldner                             |
| caus.      | - | causative                    | gen.       | - | genitive                            |
| ch.        | - | chapter                      | gloss.     | - | glossary                            |
| cf.        | - | compare                      | Gram.      | - | Grammar                             |
| cl.        | - | class                        | Gr.-Bd.    | - | Grānd Bundahišn̄                    |
| cog.       | - | cognate                      | HNk.       | - | Hādoxt Nask                         |
| Comm.      | - | Commentary or<br>Commentator | I-E.       | - | Indo-European                       |
| comp.      | - | compound                     | I-Ir.      | - | Indo-Iranian                        |
| compar.    | - | comparative                  | impft.     | - | imperfect                           |
| conj.      | - | conjunction                  | impv.      | - | imperative                          |
| conju.     | - | conjugation                  | inf.       | - | infinitive                          |
| correl.    | - | correlative                  | injv.      | - | injunctive                          |
| Darm.      | - | Darmesteter                  | inscr.     | - | inscription                         |
| dat.       | - | dative                       | inst.      | - | instrumental                        |
| dem.       | - | demonstrative                | interrog.  | - | interrogative                       |
| den.       | - | denominative                 |            |   |                                     |

|       |   |                            |          |   |                                    |
|-------|---|----------------------------|----------|---|------------------------------------|
| Jack. | - | Jackson                    | pr.      | - | present                            |
| Khot. | - | Khotanian                  | pred.    | - | predicate                          |
| Lat.  | - | Latin                      | pref.    | - | prefix                             |
| lit.  | - | literally                  | prep.    | - | preposition                        |
| Lith. | - | Lithuanian                 | pret.    | - | preterite                          |
| loc.  | - | locative                   | pron.    | - | pronoun                            |
| m.    | - | masculine                  | pr.part. | - | present participle                 |
| Mbh.  | - | Mahābhārata                | reflex.  | - | reflexive                          |
| MPer. | - | Middle Persian             | rel.     | - | relative                           |
| ms.   | - | manuscript                 | RV.      | - | R̥gveda                            |
| neg.  | - | negative                   | sb.      | - | substantive                        |
| Nir.  | - | Nirangistān                | sec.     | - | section                            |
| nom.  | - | nominative                 | sg.      | - | singular                           |
| NPer. | - | New or Modern<br>Persian   | Skt.     | - | Sanskrit                           |
| nt.   | - | neuter                     | sub.     | - | subject                            |
| num.  | - | numeral                    | subjv.   | - | subjunctive                        |
| obj.  | - | object                     | suf.     | - | suffix                             |
| OPer. | - | Old Persian                | superl.  | - | superlative                        |
| opt.  | - | optative                   | Teh.     | - | Tehmura's Fragments<br>or Pūrsiñhā |
| Pah.  | - | Pahlavi                    | tr.      | - | translation                        |
| Par.  | - | Parasmaipada               | Vend.    | - | Vendīdād                           |
| part. | - | particle                   | V.       | - | Verb                               |
| pass. | - | passive                    | var.     | - | variant                            |
| Pāz.  | - | Pāzand                     | Ver.     | - | Version                            |
| per.  | - | personal                   | voc.     | - | vocative                           |
| pft.  | - | perfect                    | Vol.     | - | Volume                             |
| Pers. | - | Persian                    | Vr.      | - | Visparat                           |
| pl.   | - | plural                     | VYt.     | - | Vīśṭāp Yast                        |
| poss. | - | possessive                 | Y.       | - | Yasna                              |
| pot.  | - | potential                  | YAv.     | - | Younger Avesta                     |
| ppp.  | - | past passive<br>participle | Yt.      | - | Yašt                               |

## Haoma Yāst

### Introductory Remarks

The word Haoma is the same as Skt. Soma and essentially expresses the same idea as in the Veda. But in the Avesta a twofold conception of the name can be traced. In the first place, it is the name of a Being or a Divinity occupying a definite place in the Avesta Pantheon, and in the second place, it is the name of a plant used in the sacrificial ritual. The conception of a yazata - a Divine Being is predominant in Y. Hā IX, while the second conception of the plant, however, predominates in the Y. Hā X. In Y. Hā 57, sections 19-20, is mentioned Haoma as Yazata or Divine Being. In Y. Hā XI 7 there is a warrior of that name mentioned, who worshipped yazatas Dravāspa and Aši and through the help thus secured made captive Fraŋrasyana or Afrāsiyāb of the Shāh Nāmeh the arch-enemy of Kava Husrava- Kai Khushru of the Shāh Nāmeh. There is another mention of Haoma in the Av. quoted in Fravardin Yāst. (Yt. XIII). 116, but no details about him are given beyond his mere name as a holy man.

The ritual offering to the waters made at the end of the Yasna ritual was prepared from milk, the leaves of one plant and the juice obtained from pounding the stems of another. The pounding plant was called in Sanskrit 'Soma', in Avesta Haoma, a name which means simply 'that which is pressed'. The identity of the original plant used by the Proto-Indo-Iranians is uncertain, but may have been a species of ephedra. Zoroastrians ascribed superb qualities to this plant and they considered its juice as exhilarating and invigorating. Warriors drinking the Haoma juice would be filled with battle-fury, poets be inspired and priests become more open to divine promptings. The pounding of the plant in a stone mortar (*hāvani*) and the preparation from it of the offering to the waters at the end of the Yasna, forms a major part of the Yasna Ceremony. The concept developed from this ceremony of the 'green-eyed' god Haoma, the divine priest, who was invoked also as a healer and one who could protect cattle, give strength to fighting man, and ward off famine and drought.

The Divinity Haoma is mentioned in close connection with Haoma, the Plant. In fact, it would be proper to say that he was the originator of introducing the Cult of Haoma among the Aryans, and it is quite possible that the plant used at the ritual derived its name from him. He is specially distinguished by his epithets '*dūraoṣha*', meaning 'keeping death afar, warding off death' and is also known as '*frāṣmi*' the invigorator. In another place he is called '*xšaθrya*' meaning 'the king', which reminds one of the Vedic 'Somo Rājā'. Among the rituals of the Yajurvedic texts, the Soma-sacrifices are among the most elaborate and important, and are described in minute details in the Brāhmaṇas and Śrauta Sūtras. Earlier 'Soma' was usually thought to be a fermented drink; but the facts of the ritual exclude this, and most scholars would

now reject the alcoholic theory. It is easier to understand the marked contrast between the divine *Soma* and presumably fermented ‘*surā*’ which is mentioned often with the disapproval in the later Vedic Texts. See P. V. Kane, *History of Dharmashāstra*. II.792 ff. ... It is justified to add that *surā* seldom occurs in the Rgveda.

In this connection reference to Y. Hā X.8 and Yaśt Aśi (Yt. XVII. 5) may be made :

‘Nemō Haomai yaṭ vispē anye maḍāṇhō aēśma hacintē xrvidrvō, āat hō yō haomahē maḍō aṣa hacaite ḫaepaiθe,’ i. e. ‘Homage unto Haoma, in that all other intoxications are accompanied by wrath of infuriate spear, while that intoxication which is Haoma’s is accompanied by his own Aṣa’.

But specific references to *hurā-* Skt. *surā-* ‘intoxicating liquor’ are noticed in Avesta without condemnation. Similarly in Middle-Persian *hūr* is referred to as a drink for kings, and nobles, vide W. B. Henning, BSOAS. Vol.XVIII/3, 1955 p. 603. In the Rgveda references to *amīsu-* (Av. *asu-*) of Soma are frequent, the word being traditionally rendered as ‘stalks or stems’. Like *amīsu* in relation to Soma in Rgveda, the Avesta *asu* is used only of Haoma. Prof. Ch. Bartholomae translates the word *asu-* by ‘Schoss,’ plant or twig of the Haoma-plant. In Y. Hā X.2, it seems possible to understand *asu-* (Parsi Skt. Version *pallavān*) as the *asu* plants (belonging to yazata Haoma). In Y. Hā.IX.16 we find the text ‘haomō ... nāmyaṣuš,’ which is translated into Pah. Ver. by *narm tāk*, i. e., soft branches and by the Skt. rendering ‘mṛdu-pallavaḥ’, i. e., ‘having soft twigs, tender sprouts’. The Soma plant was fibrous or stringy.

The slaughtering of sacrifice to the ancient gods would seem to have been accompanied with the equally ancient rite of the consumption of the fermented juice of the Haoma plant, which appears to have been associated with ritual intoxication. In Y. Hā 48.10 it is stated thus : ‘When wilt thou strike down the filthy drunkenness, with which the priests (Karapans) wickedly delude (the people) as do the wicked rulers of the provinces in (utter) consciousness (of what they do)’. From the passage of Y. Hā 48 it would seem obvious that Prophet Zaraθuštra is attacking a traditional cult, wherein a bull was slaughtered at night in honour of the *daevas*: this rite was accompanied by another in which the juice of the Haoma plant was extracted and ceremonically partaken of. This juice must have been fermented and was certainly intoxicating. However, it is strange that in the later Avesta the Haoma rite had become central to the Zoroastrian liturgy itself, and the whole of the later liturgy shows that in its original form animal sacrifice must have been prominent. So in Y. Hā XI which forms part of the liturgy dedicated to Haoma, both the ox and Haoma are represented as complaining of being ill-treated; and the ox does not complain of being slaughtered, but merely accuses the Zaotar- the officiating priest of not distributing its sacrificial portion equitably, whereas Haoma complains that the Zaotar withholds from him the jaw, tongue and the left eye of the sacrificial animals, which had been allotted to him by his father, Ahura Mazdā. To my mind the words jaw, tongue and left eye are enigmatic and mysterious. This

indeed, is one of the most puzzling aspects of early Zoroastrianism, for the entire ceremony of the Yasna, of which the Gāθās or Psalms of the Prophet Zaraθuštra form part, centres round the Haoma rite. It is clear that although the ritual as performed in later times did not involve animal sacrifice, it certainly did so in its earliest form. In the historical development of the Haoma rite the ' living ox ' was represented by milk ' gām jivām ', but in its original form it appears clear that an ox must have been actually immolated in sacrifice. It is sufficient to note that the so-called ' followers of the lie ' must have been worshippers of the traditional gods, whose liturgy incorporated the slaying of an ox and the consumption of the fermented juice of the Haoma plant. From the Gāθas it is quite clear that the daēvas (= the Indian devas) were considered by Zaraθuštra to be no gods at all but maleficent powers, who refused to carry on the will of the Wise Lord. The Haoma plant was regarded by the Indo-Iranians as the elixir of immortality, and as such has the special epithet ' dūraoṣa ' i. e. warding off death, keeping death afar. If Zaraθuštra intended to denounce the rite, he would have hardly referred to it by the distinguishing epithet, that attribute to it the power to conquer death. What Zaraθuštra actually condemns is not the Haoma ritual as such but some peculiar combination of it with a bull sacrifice, in which the plant appears to have been burnt. Such an interpretation would fit in very well with the words ' āzutōiš māθrəm ' mentioned in Y. 29.7 meaning ' sacred formula of the oblation of fat '. All that Zaraθuštra seems to have condemned is a form of animal sacrifice, in which the sacrificial flesh was given to the laity to consume, and in which the sacrificial meat was sprinkled with the sacred fluid and then roasted. The Haoma rite has been the central liturgical act of Zoroastrians ever since that religion developed liturgical worship. The Haoma-Cult goes back to Indo-Iranian time. In India it appears as Soma : it is the food of immortality, the food which the gods consume not only to ensure their own immortality but also to increase their strength in their struggle against their enemies. In the Veda, the Soma cult is associated primarily with the cult of the *devas*, only secondarily with that of the *asuras*.

In Y. Hā X.8 we read : ' All other intoxicants are accompanied by Fury, Anger, Wrath - aēśma - of the bloody spear but the intoxication produced by Haoma is accompanied by Truth and Joy; the intoxication of Haoma makes one nimble '. From the above passage it is obvious that in Zoroastrian rite some degree of exhilaration ensued from the drinking of the juice of the sacred plant, but this would have been quite different from the "muθrəm madahyā" i. e. 'the excrement of drunkenness ', that the Prophet Zaraθuštra denounced so vehemently in his Gāθās. The Haoma sacrament then is, in every sense, one of communion. The plant is identical with the son of God; he is bruised or pounded and mingled in the mortar so that the life-giving fluid that proceeds from his body may give new life in body and soul to the worshipper.

Only the earlier part of the complete Yasna is taken up with the sacrament of the Haoma. The Haoma sacrifice is performed twice, and on the first preparation called the *paragna* it is accompanied by the offering of sacred bread called *Draona*- which is consecrated to the yazata Sraoṣa, and after consecration,

ritually consumed. Then follows the recitation of the Haoma Yašt- three chapters 9-11 of the Yasna. At the conclusion of these hymns in praise of the Divine Plant, the priests consume the sacred liquid. In the Haoma Yašt Haoma is represented as a fully authenticated Zoroastrian deity.

The Avestan Haoma is exactly identical with Vedic Soma and both refer to the sacred drink prepared from a special plant and partaken as a part of the Yasna ritual. Haoma plays an important part of the Zoroastrian liturgy. Haoma is primarily a holy plant from which the drink is squeezed out during the Yasna ritual and is at the same time yazata presiding over this plant. Three chapters of the Yasna text viz. Hās 9-11 are dedicated to Haoma as stated above. More than 120 hymns are devoted to Soma in the Rgveda. Haoma Cult which has been in usage prior to the Reform of Zaraθuštra, is given a due place in the new faith having received the stamp of the Prophet. One morning, it is narrated in Y. IX.1-2 Haoma came up to Zaraθuštra, who was chanting the Gāθās before the fire-altar and asked him to seek his favour by consecrating the Haoma juice for libations and to praise him as the other eminent personages had praised him. Yima Vivaṇhvat, Āθwya, θrita, Pouruṣaspa were the first personages to offer worship unto Haoma. In reply to the inquiry of Zaraθuštra Haoma goes on citing instances of some of the greatest of the celebrants. The first among the celebrants to offer praise unto the yazata Haoma by pounding the Haoma plant in the special mortar for libation was Vivaṇhvant, and the great boon ( āyapta ) he derived thereby was that the glorious Yima was born unto him ( Y. IX. 3-5 ). Āθwya, θrita and Pouruṣaspa, the father of the Prophet Zaraθuštra, were among the other prominent personages, who offered worship unto Haoma. Their reward was that illustrious sons were born unto them. Thus Zaraθuštra himself was born unto Pouruṣaspa as a result of the offering of worship to Haoma ( ibid 6-13 ). The author of the Yasna or Haoma Yašt says that the prophet Zaraθuštra paid homage and oblation to Haoma yazata and proclaimed his cult as the most praiseworthy ( para 16 ).

Zaraθuštra invokes Haoma and asks from him fervour, courage, victory, health, increase, prosperity, strength of the entire body, wisdom all-embracing, so that he may move about free-at-will overcoming opposition and conquering the unbeliever. The prophet further prays to Haoma for health of the body, long continuance of the vital power, the all-shining abode of the righteous, the realization of his wishes on earth, a complete triumph over the wicked and a fore-knowledge or prediction of the evil intents of the wicked ( paras 17-21 ). Haoma in like manner gives knowledge to the aspiring students, good and faithful husbands to the beautiful maidens, offspring of innate wisdom and righteous progeny to women and all-glorious heaven of the righteous ( 22-23 ).

Yazata Haoma is invoked to guard the faithful from the harm of the wicked, to take away the strength of their hands and feet, and to confound their minds, so that they cannot see the universe with both their eye-balls. He is earnestly requested and implored to hurl his weapons at the skulls of the wicked for the protection of the righteous ( paras 28-32 ).

The opening paragraphs of Yasna Hā XI deals with Haoma's curses. The three righteous creatures the ox, the horse and the Haoma openly

utter imprecations. The Holy Father Ahura Mazdā, as the text narrates has assigned or has set apart for Haoma as his share in the sacrifice 'the jaw bone, the tongue and the left eye'. Whosoever deprives Haoma of that portion or steals it or takes it away, which the Holy Ahura Mazdā gave me, never in this house will be born a priest, neither the warrior nor even the prosperity-bringing husband-man. This is the penalty one pays for this slight or disrespect to Haoma. The faithful is exhorted to propitiate Haoma with his due portion, lest the offended yazata should bind him with heavy iron fetters as he bound the wicked Turanian Fraṇrasyān ( paras 4-7 ). I am unable to comprehend the mysterious writing mentioned in para 4. It is pregnant with some allegorical ideas.

Haoma is the sovereign lord of all plants among both the Indians and the Iranians. Physically, it is the plant that grows on the highest summits of Mount Haia Berezaiti, the modern Alburz. The nourishing earth is its mother, where Haoma grows in vales and dales, spreading sweet perfume all around. It is of golden colour, and the celestial drink prepared from its twigs is most invigorating and beneficial for the soul of man. For, all other intoxications are associated with anger of infuriate spear, but that which is the intoxication of Haoma is accompanied by righteousness and piety and delight. He confers immortality. Haoma grows in abundance when it is praised by men. Misery vanishes and health and happiness enter the house wherein Haoma is prepared. The exhilarating drink gives inspiration and enlightenment to his suppliant and renders the mind of the poor as exalted as that of the rich. The faithful pray that the healing remedies of Haoma may reach them for the strength and soundness of their bodies. In this entire chapter X, section 16 is most appealing and most interesting! It is a sort of a *Panchsheelā* of Zoroastrianism. ( summerised from Y. Hā X. )

Earlier Haoma, Skt. Soma was usually thought to be a fermented drink, but the facts of the ritual exclude this, and most scholars would now reject the alcoholic theory. The sharp contrast between the divine Haoma- Soma and the presumably fermented hurā- Skt. surā is then easier to understand.

Av. epithet *zairi*- Skt. *hari*- is the most common of the colour epithets for Haoma- Soma. The word *zairi*- is cognate with Av.*zaranya*- Skt. *hiranya*, 'golden'. *Zairi* is not only a colour word; the intensity of colour is also expressed by it. It is dazzling, brilliant, resplendent, lustrous. Occasionally *zairi*- Skt. *hari*- came to include green among its meanings. It is attested in Iranian where Avestan *zairi-gaona* is used of Haoma, 'Golden-coloured', but also of *uryarā*-plants, where it must mean 'green'. Sogdian *zrywn* is 'green'. Another standing epithet of Haoma is *dūraoša* 'warding off death, keeping death afar'. The Avestan description is vivid and graphic, much more informative than the Vedic. It even informs us of Haoma's taste, by the epithet *nāmy-āsu*, meaning 'whose fibre is tender'. The epithet *nāmy-āsu*-describes Haoma as having tasty fibres. Dr. Ilya Gershevitch explains the term *dūraoša* quite differently. He says that the gladdening effect on the mind was sufficiently intense to drown pain. He states : 'It is that *dūr*, as a noun meaning 'pain' like Baluchi *dōr*, is the object of a verbal *aoša* meaning 'to destroy, kill'. *Dūraoša* will then mean 'pain-killer'. Another special epithets are :

- (a) baēśazyā- healing, health-giving;
- (b) aśavazah- truth-increasing;
- (c) hu-xratu- possessing good wisdom;
- (d) pouru-sarəgā- of many kinds; which implies that Haoma was not a single specific plant.
- (e) frāśmi-renovator, invigorator;
- (f) frādat̄-gaēgā- bringing prosperity to the world.

This divinity Haoma, the counterpart of the Indian Soma, is not mentioned by name in the Gāthās, since his cult was strongly disapproved by Zaraθuštra, although there are a few unfavourable veiled allusions to Haoma and to his worship. When pounded and pressed in Hāvani-mortar along with *jivām*- milk and consecrated water, it yielded an exhilarated drink, and this was the only intoxicant ( *maṇa* ) which produced no injurious effects. As stated above, all other intoxications are accompanied by wrath-aēśma with infuriate spear, but the intoxication of Haoma is accompanied by Aśa- Truth, Righteousness. The Vedic priests praised similarly Soma contrasting its effects with those produced by a fermented drink called ' *surā*' . The most interesting text concerning the Haoma-Worship survives as part of the Yasna Ceremony in which it precedes and accompanies the first ritual drinking of the ' *parahaoma*' , i. e., the preparation made from Haoma. In the Yasna ritual, the first preparation of ' parahaoma' is made from Haoma twigs pounded with pomegranate leaves, mixed in pure water drawn from the well and strained through a sieve. This is prepared and offered as an oblation-zaoθra, being poured, when the service of consecration is over, into a well of running stream, situated in the Fire- Temple. Since this Haoma plant was considered as chief of medicinal herbs, the yazata Haoma was reverenced as a healer- possessed of power to bestow strength and health. But so close was his association with the Plant Haoma that invocations of him often blend the concepts of divinity and herb. The utensils needed for the Yasna to-day are : a container for fire; bowls for water, milk, the parahaoma, a knife, a mortar and a pestle for pounding the Haoma twigs and a hair-sieve for strainig. It may be noted that these vessels are always made of metal. The container for fire is also of metal. But what the original Haoma plant was yet shrouded in mystery. The Brahmans explicitly said that they no longer possessed the *soma* of old, that it did not grow in their land. What was now-a-days prepared in the Yajña was therefore a substitute. For hundred of years the Iranians have known and used a species of ephedra as Haoma. This plant grows throughout Central Asia as well as on the mountains of Iran. It has tough, fibrous stems which require to be crushed and pounded to ralease the pith which possesses hallucinatory properties. Vedic poets believed Soma to have acted as a powerful stimulant of war like deeds, chifly of the deeds of mythical Indra, but also of men going into battle. Soma is said in Rgveda to be Indra's ' *vajra*' , i. e. mace, club and only Soma and the ' *vajra*' bear the epithets ' sahasra-bhṛsti ', ' studded with thousand spikes ' . As Soma is called ' *hari*' and the Avestan Haoma is called zairi-gaona- and hari- and zairi- are etymologically the same word, the Vedic and the Avestan poets were repeating

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the colour definition, inherited from their common Indo-Iranian ancestors. Therefore, the meaning of Avesta *zairi-gaona* is undoubtedly 'green' or 'yellowish green'. ( cf. Prof R. L. Turner, Comparative Dictionary of the Indo-Aryan Languages 808 ff. ). Av. *zairi-* on account of its being an i-stem and an epithet of Haoma is certainly to be the exact counterpart of Vedic 'hari', which is an i-stem and an epithet of Soma. In the Avesta and in the Rgveda the word *asu*, Vedic *amśu* means 'fibre', namely the fibre of whichever substitute plant the authors of either scripture believed to be Haoma/Soma. In later Indo-Aryan, the term denotes the fibre also of other plants or of fruit. Finally, I must state that all scholars - Indologists and Iranists do not at all agree with the publication! of a detailed and scholarly investigation of Mr. R. Gordhan Wassan, propounding the revolutionary theory that the Soma of the Rgveda was a mushroom; vide Soma, divine mushroom of immortality Ethno-mythological Studies No. 1. New York. See K. E. Kanga Avesta - English Dictionary pp. 383-384.





# YASNA HĀ IX – HAOMA YAŚT

1 –

## Text

*hāvanīm ā ratūm ā Haomō upāit̄ Zaraθuštrəm,  
 Ātrəm pairi-yaoždaθəntəm gāθāsc̄a srāvayantəm,  
 ā-dim pərəsał Zaraθuštrō : kō narə ahī ? yim azəm  
 vīspahe anhāus astvatō sraeštəm dādarəsa  
 [ x̄ahe gayehe x̄anvatō aməšahe ].*

## Translation

At the period of early morning *Haoma* came up to *Zaraθuštra*, ( who was ) preparing for worship the fire and (was) chanting the *Gāθas*. Unto him asked *Zaraθuštra* : ‘ who, oh man, art thou whom I have seen the most excellent of the entire corporeal world ’ – of my own sun-like immortal life..

## Notes

*hāvanīm* – adj. acc. sg. of *hāvani*, lit. the time of the *Haoma-Sacrifice*, morning; Skt सवनिम् from √hu-Skt मु to pound, to press. It is derived from \**havana*- sb. nt. Skt. सवन – act of pressing the Hōm-juice; the word means ‘ relating to the act of pounding or pressing the *Haoma*-juice.’

The day among the Zoroastrians is divided into five *gāhs* or periods, each having a special prayer appropriate to it and each being associated with certain powers. The name *Asnya* – ‘ relating to the Day ’ is given collectively to the deities presiding over the five divisions of the day :

(i) *ušahina* – ‘ relating to the dawn,’ from midnight till dawn and is mentioned in company with *Bərəjya* – increaser of corn and *Ninānya* – Lord of the house, cf. Skt उषस्.

(ii) *hāvani* – ‘ relating to the *Haoma* pressing ’ from sun-rise to mid-day, is mentioned in association with *Sāvaijhi* – increaser of prosperity and *Visya* – Lord of the village or clan.

(iii) *rapiθwana* – ‘ relating to the meal-time ’ from mid-day to mid-afternoon i. e. 3 p.m., is mentioned in association with *Frādat-fšu* – increaser of cattle and *Zantuma* – Lord of the province. In the last five months of the Zoroastrian year this period is also called “ second *hāvani*.”

(iv) *uzayecirina*-‘ relating to Afternoon’ from mid-afternoon to sunset, is mentioned together with Frādat-vīra-increaser of mankind and DaXyuma-Lord of the country.

(v) *aiwistrūθrēma*- from sunset to midnight- is mentioned in company with Frādat-vispām-hujyāiti-increaser of all good creation and Zaraθuštrōtēma lit. the holiest like Zaraθuštra- the Supreme Head of Religion. He has the standing epithet ‘aibi-gāya’ of uncertain meaning. ( Barth. Air. Wb. 94, 88 ). Kanga ( Av.Dict. p 3 ) translates “ watching over life.” Pahlavi Version merely transcribes the word aibi-gāya.

*ā-* prep. at, upon, during.

*ratūm*- sb. m. acc. sg. of ratū-Skt रतु, meaning time, any settled point of time, fixed time, an epoch, period. There is another meaning of the word ratu-meaning a spiritual leader. This same word also means ‘judge's sentence.’

*Haomō*-nom. sg. of haoma, m. Skt. सोम. The name is used partly for the Haoma plant of magical and healing properties and for the juice of this plant and sometimes for the Yazata presiding over the Haoma Sacrifice. The word is the same as Skt. सोम and essentially expresses the same idea as in the RV. But there can be traced in the Avesta a two-fold conception of the name. In the first place, it is the name of a Being or a Divinity occupying a definite place in the Avesta Pantheon, and in the second place it is the name of a plant used in the sacrificial ritual. He is specially distinguished by his epithets *dūraoša*- ‘keeping ‘death afar, warding off death,’ *Zairi-gaona*- ‘yellow, gold coloured,’ and *nqmyasnuš*- ‘with bending twigs, with soft twigs.’ This divinity, the counterpart of the Indian Soma and the subject of exhaustive discussion by many scholars, is not mentioned by name in the Gāthās, since his cult was deeply disapproved by Zaraθuštra. In the Younger Avesta Haoma is celebrated in the ninth, tenth, and eleventh Hās or chapters of the Yasna and in the Hōm Yašt.

*upāit*-impft. 3 sg. Par. of √i with upa pref. Skt. उपैत् came up to, approached.

*Zaraθuštrōm*-Proper Name, acc. sg. m. of Zaraθuštra; the name of the Prophet of Ancient Iran and the founder of Mazdā-Religion. For full details see Prof. Jackson, Zoroaster, the Prophet of Ancient Iran and Zaraθuštra edited by Prof. B. Schlerath Darmstadt 1970.

*ātrōm, āθrōm*- acc. sg. m. of ātar-fire. pahl ātaXš, Vedic हृताशा, हृताशन.

*pairi-yaoždaθəntēm*- acc. sg. of pairi-yaoždaθənt, pr. part. Par. of √yaoz-dā, lit. to prepare for worship, to purify, with pairi Skt. परि pref. meaning preparing for worship, cleansing round about. The word yaoždā itself is a

compound verb, made up of \*yaoš sb. nt. + √dā Skt. धा-, Skt. yōś sb. nt. 'hail'. The root dā is often compounded with nouns or with other roots. e.g. Xruždā skt. कुश-धा, to harden; ni-ḥabdā, to lull to sleep; pazdā (Skt. पद् + धा) to stamp on the ground; mazdā (Skt. मन् + धा) to pay heed to; voiždā (Av. वौिज, to injure + √dā) to smite, to lift up a weapon; aogazdastēma (V. VII. 27), superl. of aogaz-dā 'most strength giving' (Barth. Air. wb. 38) On compound verbs. see Jack. Av. Gram. § 692 and Whitney Sanskrit Grammar § 1090.

gāθās-ca- acc. pl. f. of gāθā Skt. गाथा song, hymn, especially the five Gāθās in the narrower sense; designation of all pieces of the Avesta. written in the peculiar Gāθā-dialect; Songs or Sermons in verse, the oldest literary monument of the Iranians. These are metrical and are supposed to have been the words of Zaraθuštra himself. For further description, see my Introduction to Dev. Av. pt. I. The enclitic particle -ca is always joined on to the previous word, and where the visarga (I-E. s) is at the end of the previous word, the Sandhi shows the-s; e. g. Haomī Skt. सोम but Haomas-ca (सोमस्त्र).

Srāvayantəm — acc. sg. of Srāvayaṇt- pr. part. Par. of √sru-श्रु, to sing, to chant-cl. lo. chanting, singing; Skt. आवयन्तम्

ā-dim— Skt. आ-तम् to him, unto him; dim is the third per. pron. acc. sg. m.; there are other forms like təm, dim used for acc. sg. of the third per. pron. ā-prep. to, for, at.

pərasat— impf. 3 sg. Par. of √pərəs, to ask, to question; asked, interrogated; Skt. अपृच्छत्. The augment a is frequently omitted in Avesta.

kō — Skt. कः, Interrog. pron. nom. sg. m. who.

narə — voc. sg. of nar man oh man!

ahi — Skt. अहि. pr. 2 sg. of Par. of √ah, Skt. √अस् to be, thou art.

yim — rel. pron. acc. sg. m. of ya, Skt यम्. In the neighbourhood of the palatal sounds y, c, j and श the-em generally changes to-im; e. g. vāčim Skt. वाचम्, bajina Skt. भाजन, drujim Skt. द्रुजम्, but drujəm is also found.

azəm — Skt. अहम्, first per. pron. nom. sg., I.

vīspahe — Skt. विश्वस्य. gen. sg. of vīspa- m. adj. all, every, whole, entire. of all, of the whole.

*aīhū* - gen. sg. m. of *aīhu* or *ahu*-meaning being, existence, life; world. Skt. असु; from √ah-to be, to exist. There is a variant form of the word *aīhu* also found frequently, namely *ahu-असु*. The η inserted before the h is governed by rather complex rules, and in the declension we find both the variants *ahu* - and *aīhu*-used side by side. cf. *vohu* and *vajhu*. Skt. वसु.

*astvatō* - gen. sg. m. of *astvat*-Skt. आस्यवत् lit. possessing bones, i. e. the corporeal, material; made up of *ast*-sb. nt. Skt. आस्य bone, body and *vat*-possessive suffix.

*sraēstām*-acc. sg. of *sraēsta*-superl. of *srīra*-adj. best, most excellent, most splendid or beautiful; Skt. श्रेष्ठम्. The ए and ओ of Skt. are regularly represented in Av. by the diphthongs aē and aō respectively.

*dūdarəsa* - pft. 1 sg. Par. of √*darəs*-Skt. दृश् to see. I have seen. Skt. ददर्श. Note that in Avesta as also in Veda the perfect tense does not necessarily have a past significance. The idea is more that of being परोक्ष, i. e. happening in the presence of the speaker.

*xahe* - gen. sg. of the reflex. pron. खा - Skt. स्व, of one's own, his own, स्वस्य.

*gayehē* - gen. sg. of *gaya*-sb. m. life from √*gay*-to live. cf. Skt. गय- family, house.

*xaṇvato* - gen. sg. of *xaṇvant*-adj. meaning bright, brilliant, shining, sunny. cf. Skt. *svárvant-*.

*aməsahe* - adj. gen. sg. of *aməša*-immortal, undying Skt. अमृतस्य; derived from a-neg. part. not and *məša* = *mərəta*, p p p of √*mar*, √*mərə* Skt. मृ to die. The equation Skt. न्त=Av. श was first given by prof. Ch. Bartholomae. Note these last four words 'Xahe gayehe Xanvatō aməsahe' form the gloss or comment explaining the idea of *Sraēsta* and as such they do not form part of the text as hitherto understood by Avestan scholars. Grammatically they are gen. sg. and thus cannot fit well in preceding clause. All these four words are taken from Tir Yašt-Yašt VIII. 11 : 'frā nəruyō ašavaoyō ḡwarštahe ūrū āyu ūšuyām xahe gayehe Xanvatō aməsahe,' i. e. 'I should have come to the holy men with the age of the appointed time of my own, sun-like or shining, immortal life.' Prof. Karl Geldner in his "Die Zoroastrische Religion (Das Avesta)," Tübingen 1926 p. 25 translates this phrase "in meinem vortrefflichen unsterblichen Leben" meaning "in my excellent immortal life".

## Text

- 2 -

*Āat mē aēm paityaoxta Haomō aśava dūraośō:  
 ' Azem ahmi, Zaraθuštra, Haomō aśava dūraośō.  
 Ā mqm yāsaṇuha, spitama, frā mqm hunvaṇuha xarət̄e,  
 aoi mqm staomaine stūdi, yaθa mā aparacit̄ saoṣyantō stavqn.'*

## Translation

Thereupon this *Haoma*, the righteous, warding off death, replied unto me : ' Oh *Zaraθuštra* ! I am *Haoma*, the righteous, warding off death. Do thou desire earnestly for me, Oh *Spitama* ! do thou pound me for drinking; do thou praise me for strength just as the future Saviours have praised me.'

## Notes

*āat-* adv. Skt. आत्, then, thereupon; since that time; but; for.

*mē-* first per. pron. dat. sg. Skt. मे, मद्यम्, to me, unto me.

*aēm-* dem. pron. nom. sg. this; orig. ayəm Skt. अयम् see Jack. Av. Gram. §422 and §64.

*paityaoxta-* (var. paiti-aoxta) impft. 3 sg. Ātm. of √vac- with paiti Skt प्रति pref. meaning he replied, he answered. In Skt. it would be Par. प्रत्यवोचत्.

*aśava-* adj. nom. sg. m. of aśavan- lit. possessing righteousness- Truth, holy, righteous; Skt. अस्तावा. For the declension of the word aśavan, see Kanga Av. Gram. §141

*dūraośō-* nom. sg. m. of dūraośa-. The word is a compound and various meanings are suggested of its second component aośa-. The first part is dūra- दूर far, wide spreading. The second component aośa- may mean

- (1) radiance from √uś to shine;
- (2) sickness from √uś, to be weak, to be faint;
- (3) death from √uś, to be weak, to be faint.

Hence the meanings of the compound would be, respectively

- (1) " of far- spreading radiance " ( Bartholomae, Hb. air D. )
- (2) " warding off sickness " ( K. E. Kanga. Av. Dict. )
- (3) " warding off death," " keeping death afar" ( wolff. )

Pahlavi Version is a mere transcription of the Av. word, viz: dūrōš and adds a commentary to this expression thus: hat dūrōšīh-aš ē ku ṥa hač rōþān i martōmān dūr dārēt; Rōšn guft hat a-ōšīh pat Hōm bavēt, meaning know that his quality of keeping death afar is this that he keeps afar death from the souls of men; Rōšn said: 'know that immortality arises through (the drink of) Hōm.' To this corresponds the Parsi - Sanskrit dūra-mṛtyu. Skt. durōṣa occurs in three Rigveda contexts, for which we have commentaries (1) RV. 9. 101. 3 : durōṣam (2) RV. 8. 1. 13 : durōṣāso (3) RV. 4. 21. 6 : durōṣāḥ, see "Dvāra Matinām" by Prof. H. W. Bailey in Bulletin of the school of Oriental and African studies, 1957, Vol. XX pp 53- 58 for full details.

*ahmi-* (1) Skt. आसि. pr. 1 sg. Par. of √ah, to be. I am.

(2) it is loc sg. of the dem. pron. aēm, Skt. अयम्, meaning in this; e. g. ahmi nmānē= in this house,

ā ... yāsaijuha - impv. 2 sg. Ātm. of √yās Skt. याच् to desire, with -ā pref. 'do thou desire ardently', 'do thou desire earnestly'; Skt आयाच्स. Note the equation (a)juha=a-sva. See the word 'fiā.. huuvajuha' below.

*mām-* first per. pron. acc. sg. me Skt. माम्.

*Spitama-* voc. sg. of Spitama, a patronymic name of Zaraθuštra from his ancestor of that name. The name of Spītama was used as a family name by his descendants; hence Zaraθuštra is often called Spentamāna. The meaning of the name seems to be "the holiest noblest" from √spi- to be white, to be pure.

*frā ... huuvajuha-* impv. 2 sg. Ātm. from √ hu Skt. हु to pound, to press with frā- pref. Skt. प्रतुष्य, do thou press forth, do thou pound or prepare.

*Ṅarətē-* dat. sg. of ḡarəti-sb. from √Ṅar. to eat, to drink; for drinking. cf. Skt. पीतये.

*aoi - stūdi-* impv. 2 sg. Par. of √stu- Skt. स्तु to praise; with aoi (var. avi.) pref. Skt. अभि. do thou praise. Skt. अभिस्तुष्य; pres. aoi is spelt elsewhere as avi-aiwi-, aibi-. The ending-đi is I-E andis found in Veda-Greek ōi.

*staomaine-* dat. sg. of a sb. \*staoman. Prof. Henning interprets the hapax \*staoman by "strength" comparing Pahlavi Psalter stwmnyly 'strength' (see Andreas-Barr, Bruchstücke Einer Pehlevi-übersetzung Der Psalmen Berlin, 143). Man. Parthian 'stwmnyft' defiance. see Prof W. B. Henning Memorial Volume ed. by Prof. Boyce and Gershevitch. London. 1970 p.63. Prof. Taraporewala takes the word as loc. sg. of staoman-and translates "in a hymn of praise." Prof. Reichelt takes it as a dat. inf. and translates the sentence "praise me that I may be praised." Prof. Henning translates "praise me for strength." Pahlavi

Version gives 'apar man pat stāyišn stāy' [ander yazišn], i.e. do thou praise me in adoration [i.e. in the Yasna Ceremony].

*yaθa-* gāθic Av. *yaθā*. Adv. Skt यथा. as, just as, like.

*apara-cit-* nom. pl. m. of *apara-* "the later ones, the future ones" (Barth. Air. Wb. 77). The enclitic-*cit* is added more often in Av. than in Skt. and to a greater variety of stems, cf. *azəm-čit*, even-I; *taē-čit* even they. It is rendered in Pahlavi Version by *pas* and in Skt. Version by *pāscāt*, i.e. in both these versions Av. *apara-* is taken in the sense of an adv. "hereafter." See Jack. Av. gram. §408. Skt. अपरचित्. In Av. as in Skt. *cit* is indefinite in sense,

*mā-* first per. pron. acc. sg. Skt. मै. me, see *mām* above.

*saoṣyaṇtō-* nom. pl. of *saoṣyaṇt-*, fut. part. active of √*su-sav* to be useful, to be profitable, to produce the benefit; *Saoṣyaṇt*, Saviour, Helper. *Saoṣyaṇt* is the name given to the order of Beings, who appear in the world from time to time to fight the evil and to re-establish the law of Aśa-truth, righteousness in the world. The term may be used in the sense of "those who work for the good of humanity," i. e. Prophets and Teachers of the Law. In a stricter sense, specially when used in the singular, the name denotes a special teacher who is to appear in the future and re-inaugurate the golden age, somewhat like the Kalki-avatāra of the Hindus. This *saoṣyaṇt* is said to be the seed of *Zaraθuštra*, who is to be born in the future to produce the renovation. Vide *Zamyāt Yaśt-Yaśt XIX*.

*stavqñ-* impft. subjv. 3 pl. Par. of √*stu-stav* to praise. Skt. स्तवान् did praise, might praise. Prof. Reichelt translates *stavan* as "shall praise" in the sense of the future.

### - 3 -

#### Text

āat̄ aoxta Zaraθuštrō: 'nəmō Haomāi ! ~  
kasə-θwqm paoiryō, Haoma, mašyō astvaiθyāi hunūta gaēθyāi ?  
kā ahmāi ašiš arənāvi ? cīt ahmāi jasał āyaptam ?'

#### Translation

Thereupon said *Zaraθuštra*: 'Homage unto *Haoma* ! Which mortal, Oh *Haoma* ! (was) the first (who) pounded thee in the corporeal world ? What blessing unto him was granted ? What profit to him accrued ?'

#### Notes

*aoxta-* impft. 3 sg. Ātm. of √*vac*-to speak. cf. Skt. उक्त. said, spoke; see *paityaoxta* in sec. 2 above.

*nəmō-* nom. sg. of sb. nt. of nəmah Skt. नम् derived from √nam-to bow, to pay homage; meaning salutation, reverence, homage, respect, prayer. Pah. nimāč.

*Haomāi-* dat. sg. of haoma, unto Haoma; Skt. सोमाय. See Haomō in para 1 above.

*Kasō-θwām-* kasə, a variant of kō, nom. sing. of the interrog. pron. ka, who. The word occurs also as kas or kaš, when used in a comp. or with enclitics, e.g., kasnā, kaste, etc. The Kasə-θwām seems to be a similar use, though θwām is not enclitic. The -ə- inserted is euphonic. θwām-second per. pron. acc. sg. meaning 'thee,' Skt. त्वाम्.

*paoiryō-* nom. sg. m. of paoirya-adj. Skt. पूर्वं first; when used as adv. it means 'first' (of time); Gāthic Avesta is paouruya.

*mašyō-* nom. sg. m. of sb. mašya. Skt. मत्यं, a mortal, a human being, man; derived from √mərə or √mar, to die.

*astvaiθyāi-* adj. dat. sg. of astvaitī- f. corporeal, material, Skt. अस्थिभृत्यै; see astvatō in sec. 1 above, for the corporeal, for the material; adj. qualifying the noun gaēθyāi.

*gaēθyāi-* dat. sg. of gaēθā f. world, life, from √gi-to live. See Jack. Av. gram. §245.

*hunūta-* impft. 3. sg. Ātm. of √hu Skt. √su- to pound, to press; pressed out, pounded. Augment is dropped. Note the Ātm. "In the Av. the Ātm. is used more frequently in its original sense than in Skt; the sense namely, of the subject of the verb, profiting by the action. (cf. the "middle voice" in Greek.). Another point to note is the long -nū where the Skt. would show the short nū. This is due to the strong stress accent in Av. which developed in place of the original pitch accent of the I-E. Ursprache, which latter has been preserved intact in the Vedas."

*Kā-* Interrog. pron. nom sg. f. what. Skt. का. see Kanga Av. gram. §230 p. 151.

*ahmāi-* dat. sg. of the dem. pron. aēm to him; Skt. असै.

*aśi-* sb. f. nom. sg. of aši-lot, reward, merit, blessing; from √ar, to grant, to allot, cf. Old Iran. ṣti- 'the act of obtaining' and 'the thing obtained' (Bailey, Zoroastrian Problems in the Ninth Century Books. Oxford, 1943, 1971 p. 4). Pahlavi Version translates the word by tarsākāsīh, meaning respect, reverence; Skt. Version gives upakṛtim, 'favour' but elsewhere Skt. Versionist renders it by bhakti.'

## HAOMA YAŚT

9

*ərənāvi-aor.* passive 3 sg. of  $\sqrt{ar}$ -to grant cl. 5. was granted. This is the special form of the aor. See Whitney Skt. Gram. 842ff and Reichelt Aw. Elem. §232. In Av. as in Skt. an aor. 3 sg. in-i with passive meaning occurs, though it is not of common use. The form is made by adding i to the verbal root, which has either the Vṛddhi or Guṇa strengthening. The form may take the augment as in Skt. e.g. *avāci* (GAv.), *vāci*=is called; *srāvi*=is heard; *āīdi*=is said, is spoken of. The form YAv. *ərənāvi* is made, not directly from the  $\sqrt{ar}$ , but from the prepared stem *ərənu*-*ərənāti*. See Jack. Av. Gram. §§ 667-668. Bailey (Transactions of the Philological Society, 1959 p.71) translates the phrase *aśiṣ ərənāvi* "the fortune is made a share for him."

*cit*-interrog. pron. nom. sg. nt. a variant palatalised of *ka*-what, cf. Lat. quid. The *cit* shows the final-t after analogy of *yat*, *tat* etc. Skt. shows the तिर् only as the indef. encl. part. See *apara-cit* in sec. 2 above.

*jasaṭ*- aor. augmentless 3 sg. Par. of  $\sqrt{gam}$  - to come, to go; came, accrued. Skt. गत् Pali. Ver. mat 'came.'

*āyaptam*- acc. sg. nt. of *āyapta*- sb. gain, profit, success, fortune; pl. 'boons, riches, delights'; derived from  $\sqrt{ap}$ , Skt आप् to obtain with ा-pref. The -y- is euphonic to avoid the hiatus. Skt आप्तम्.

- 4 -

## Text

*Āat me aṭm paityaoxta Haomō aśava dūraoṣō :*

'*Vivajhā mqm paoiryō mašyō astvaiθyāi hunūta gaēθyāi;*

*hā ahmāi aśiṣ ərənāvi, tat ahmāi jasaṭ āyaptam : yaṭ*

*hē puθrō us-zayata, yō Yimō Xṣātō, hweθwō, x̄armanjuhastamō*  
*zātanqm, hvarə - darəsō mašyānqm; yaṭ kərənaoṭ*

*aiñhe xṣāθrāda amarṣṇta pasu-vīra, aiñhaosmne ḥpa-urvaire, x̄airyan,*  
*x̄arəθm ajyamnem.*

## Translation

Thereupon this *Haama*, the righteous, warding off death, replied unto me: 'Vivajhvat (was) the first mortal (who) pounded me in the material world. Unto him this blessing was granted, unto him this profit

..2..

accrued; namely, to him a son was born, who (was) *Yima* the king, possessing large flocks, the most resplendent of those born, and having sun-like appearance amongst men, who made during his rule, both cattle and men undying, both waters and vegetation not drying up and inexhaustible food fit for eating.

### Notes

*Vīvaijhā* – Proper Name. nom. sg. of *Vīvanjhvat-*, Skt. विवस्वत् father of *Yima* and grandson of *Hośang*, who was the grandson of *Gaya Marētan-* the first human being. विवस्वत् is the father of यम in the Veda. He is said, both in the Veda and Avesta, to have been the first sacrificer.

*hā* – Skt. सा, dem. pron. nom. sg. f. this. See Jack. Av. Gram. § 409. and Whitney Skt. Gram. § 495.

*tat* – Skt. तत् dem. pron. nom. sg. nt. this.

*yat* – conjunction, exactly as in Skt. namely, that.

*hē* – Third per. pron. gen. sg. his, Skt. अस्य. There is a variant *še* also found in Av. cf. *Prāk. शे*. See sec. 28 below; *hē* and *še* are enclitics used in YAv. frequently both dat. sg. and gen. sg. See Kanga Av. Gram. § 212 p. 141.

*puθrō* – sb. m. nom. sg. of *puθra-* Skt. पुत्रः, son, from √*pu* to purify + *θra* Skt. tra - suff. Pah. *pusar*, pus.

*us-zayata* – impf. 3 sg. Ātm. of √*zai* Skt. जन् to be born, with us pref. augmentless; was born. Skt. उदजायत.

*yō* – rel. pron. nom. sg. m. who.

*Yimō* – Proper Name, nom. sg. of *Yima*-Skt. यम. *Yima* is identical with the Vedic *Yama*. Etymologically his name means Twin, and this is probably the real meaning, because there is a mention of his twin sister *Yamī*, though in the Zoroastrian literature, she is not mentioned till much later. This is evidently an old Aryan legend of the first progenitors of mankind. *Yima*'s rule was the golden age of the world ( cf. Vend. II ) but he was also the first human being who died and after his death he became the god of the dead. cf. Rv. X. 14. In the MPer. literature and in the Persian Epos, the Śāh Nāma he is called *Jamšed*, i. e. Av. *Yimō Xšaētō*.

*Xšāētō* – adj. nom. sg. m. of *xšāēta-*, shining, brilliant, splendid, illustrious, majestic; from  $\sqrt{xši}$  - to shine, to beam. This word is variously translated : Barth. ( Air. Wb. 541 ) “strahlend” i.e. shining, beaming, radiating; Geld. “mächtig” i. e. powerful, mighty, strong; Lommel “König” i. e. king; Henning ( Mitteliranische Manichaica aus Chinesisch. Turkestan, 1.187 n. 6 ) “Herr” i. e. master, lord; Gershevitch ( The Avestan Hymn to Mithra; P. 331.) “majestic”; Taraporewala “Ruler” comparing the word with OPer. ‘*xšāyaθiya*’ found constantly in the Cuneiform Inscriptions. The above meanings are justified by the meaning of Sogdian *xšyō* “lord” and the later Iranian words which correspond to the Av. *xšōiθui-* f., viz. Arm. *ašxēn* and Oss. *aexsīn* ‘lady.’ Pali-*śēt*.

*hvaθwō* – adj. nom. sg. of *hvaθwa-* made up of *hu*-good and *vāθwa*-sb. nt. ‘a herd, a flock (of animals); a multitude (of men)’; meaning “possessing large flocks or having a large retinue” ( K. E. Kanga ); ‘magnificent’ ( Taraporewala ). Pah. Ver. gives ‘*huramak*’, i. e. possessing a good flock and this is further explained by the Pah. Comm. thus: ‘*Ku ramak ī martōmān ut ramak ī gōspandān druvist dāšt*’, meaning he kept well the multitude of men and the flock of animals. cf. *hvaθwabant* - Vend. III. 2. “having good or beautiful herds.”

*᷍arənajuhastemō* – nom. sg. m. of *᷍arənajuhastēma*, superl. of *᷍arənajhvant* – adj. most illustrious, most resplendent; most glorious; lit. most possessed of *᷍arənah*. This Av. *᷍arənah*-*᷍arənajh-* has almost exactly the same sense of the तेजस् of Skt. literature. For the explanation of the term *᷍arənah* see Bailey, Zoroastrian Problems in the IX Century Books, Oxford-1943 ch. I, pp. 1-51.

*Zātanām* – gen. pl. of *zāta-*, ppp. of  $\sqrt{zan}$ , to be born; of those born. Skt. जातानाम्.

*hvarə-darəsō* – nom. sg. of *hvarə-darəsa-* adj. looking like the sun, having the appearance of the sun; derived from *hvarə*- Skt. स्वर्, सूर्य, the sun and *darəsa*- Skt. दश् look, appearance.

*mašyānām* – gen. pl. of *mašya-*, of mortals, among men, Skt. मर्यानाम्. See *mašyō* in para 3 above.

*yat* – rel. pron. nom. sg. nt. better *yō*, who; antecedent to the word *Yimō*.

*Korənaoऽ* – impfst. 3. sg. Par. of  $\sqrt{kərə}$ . Skt. कृ to do, to make, cl. 5, augmentless. Skt. अकृणोत्, he made, he did. In the Av. as in Veda, the *kora-*  $\sqrt{\text{कृ}}$  is used in the त्- class.

This same root *kərə* has other meanings :

- 2) *kərə-* pr. *carəkərə-*, caus. *kāraya-*, to remember; causal “to impress on the memory, to point towards (acc.)”.
- 3) *kərə – pr. (iter.) kāraya-*, to sow.
- 4) *kərə – pr. (iter.) kāraya.* to furrow; with pairi- pref. to draw, furrows (going) round about.

*aiñhe* – gen. sg. of dem. pron. a-, m. his; Skt. अस्य. The regular GAv. form is *ahyā* and the YAv. form is *ahe* for the masc. The form *aiñhe* is formed after the analogy of the f. *aiñhā* skt. अस्याः, where owing to the epenthetic i, the ij changes to न्. The two nasals ij and न् are difficult to distinguish in pronunciation and in actual practice are not sounded differently. The ij is the guttural nasal = Skt. झ and न् has a slightly palatalised value and occurs with an i or e, i. e. with palatal vowels. According to Reichelt (Aw. Elem. § 568) the genitive of the dem. pron. a- used as reflexive when referring to the subject of the principal sentence.

*xśaθrāða* – abl. sg. of *xśaθra*, power, rule, kingdom.

The form of the abl. ending ाða- is peculiar to Av. and becomes a regular ending for the abl. by the enclitic postposition -ा being incorporated with the original ending ाः. Another point to note about this abl. ending is that the ाः, which originally, as also in Skt. belonged to the stems in-a only was in the Av. extended to all nouns thus completely replacing the original I-E. -as (अस्) (Jack. Av. Gram. § 222).

The sense of the abl. here may be taken as :

- i) referring to space “in his kingdom”,
- ii) referring to time “during his rule”, or
- iii) causal “owing to his rule”.

*amarśonta* – (V. l. *amərəśəñta*, *amarəśiñta*) adj. acc. du. of श- aor. part. active from  $\sqrt{mar}$ , Skt. मृ to die, with neg. pref. a; undying, immortal Skt. अमरिष्यन्ता.

*pasu- vīra* – a dvandva comp. acc. du. both cattle and men; derived from *pasu-* ‘cattle, small cattle’ and *vīra-* sb. m. Skt. वीर man, esp. a warrior.

*aŋhaośāmne* — adj. f. acc. du. of *aŋhaośāmnā*. pr. part. Ātm. of  $\sqrt{huś}$  Skt. शुष्, to dry up, with neg. pref. -a; not drying up; Skt. अशुष्माणे.

*āpa-urvaiре* — a dyandva comp. acc. du. both waters and vegetation. Skt. आपः उर्वरा. See Jack. Av. Gram. § 879 and whitney Skt. Gram. § 1252 and § 1255.

*xairyę* (n) — This is how I read the word and I take it as acc. pl. of *xairyā-* adj. 'fit for eating, edible', qualifying the noun *xařəθām-* acc. sg. used collectively. Reichelt follows Barth, and takes the word *xairyā* to be an inf. acc. sg., object of the verb *kərənaot* and compares the sentence with the Vedic construction Rv. VII. 21. 3. where the inf. is used as object of the finite verb and translates "made for feeding". K. E. Kanga takes the word as opt. 3 pl. Par. of  $\sqrt{xar}$  to eat and translates "they ( i. e. the people ) might eat. "

Pah. Ver. translates the Av. word by *Wśtnwn ān Ir. xarandagān*, meaning 'eaters'. Skt. Ver. renders the Av. word *xairyę* (n) by "Kṣudhitā-nām" meaning "of the hungry ones".

*xařəθām* — acc. sg. of *xařəθā-* sb. nt. food. from  $\sqrt{xar}$ - to partake of food, to eat, to consume.

*a-jyamnām* — adj. acc. sg. of *a-jyamna*. pr. part. Ātm. of  $\sqrt{jyā}$ , to decay, to be exhausted, with neg. pref. -a; inexhaustible, never failing. cf. Yt. Fravartēn (Yt. XIII). 14. *a-fra-jyamnā* and *a-jyamnām* in Vend. II. 26.

## -5-

### Text

'Yimāhe xšaθre aurvāhe nōit aotām ḥiha nōit garəməm,  
nōit Zaurva ḥiha, nōit morəθyuś, nōit araskō daēvō-dātō;  
pañcadasa fracarōīte pita-puθrasca raodaēśva katarascit  
yavata xšayōit hvaθwō Yimō vīvājhuhatō puθrō

### Translation

During the rule of the illustrious *Yima* there was neither( excessive ) cold nor ( excessive ) heat, neither was there old age nor death, nor ( was there ) illness created by the *Daēvas*. Both father and son moved about each ( seeming only ) fifteen ( years of age ) in appearance as long as *Yima* possessing large flocks, the son of *Vivājhuat* ruled.

## Notes

*Yimāhe* - gen. sg. of Yima, Proper Name; see notes on Yimō in sec. 4 above.

*xšaθrē* - loc. sg. of xšaθra-, in the kingdom, during the rule. See xšaθraða in sec. 4 above.

*aurvahē* - gen. sg. of aurva- 1) quick, speedy; 2) brave, valiant; 3) renowned or illustrious.

*nōit*.....*nōit* - adv. neither...nor. nōit by itself is stronger as a negative and may be translated " never "; comp. of na + it Skt. नेत्.

*aotām* - nom. sg. nt. of aota - sb. meaning cold, coldness, frigidity. cf. aodar- sb. nt. ' coldness ' Skt. ऊर्.

*ājha* - pft. 3 sg. of √ah- Skt. अस् to be; there was, there has been; Skt. आस.

*garəmām* - nom. sg. nt. of garəma- i) adj. hot, warm ii) noun. ' heat ' Skt. घम cf. Greek ' thermos. '

*zaurva* - nom. sg. m. of zaurvan- old age, decrepitude, infirmities of senility; cf. Av. zaurura-, adj ' weak because of age ' and Skt. जरिमन्.

*mərəθyuš* - sb. m. nom. sg. of mərəθyu- Skt. मृत्यु, from √mərə, mar, to die; death.

*araskō*- nom. sg. of araska- sb. m. envy, jealousy. Pali. tr. " arišk "; NPer. ' rashk ' Barth. ( Air. Wb. 187 ) remarks that though derivation and tradition agree as regards the meaning " envy ", still the meaning " illness " would suit the context better. He thinks yaskō might have been the original reading.

*daēvō-dātō*- nom. sg. of the comp. daēvō-dāta-, created by the daēvas, " following the law of the demons ",- derived from daēva- demon and dāta- ppp. of √dā- to create, to produce; ' produced, created, Law.' The term daēva is the same as Skt. देव-, from √div - to shine; but the meanings are opposite. This points to a period of Indo-Iranian unity, which was later disturbed by some religious quarrel. In fact the names of a great many Hindu deities are used for demons in the Av. and vice versa in the Veda. The followers of the Lie were worshippers of the daēvas, a word that, in Zoroastrianism, comes to mean simply ' demon '. Originally the daēvas were not demons, they were a class of gods that were common to the Indians and Iranians alike. This is made certain by the fact that in the RV. in India two classes

of deity are distinguished, the asuras and the devas, the former being more remote from man and the latter being closer to him. In the RV. the greatest of the asuras is Varuna, the protector of Truth, who is the guardian of the moral law, whereas the greatest of the devas is Indra, the War-God of the Aryans, who is the very personification of victorious might, and who is not concerned with the moral order. The fate of the two classes of deity was very different in India and Iran; for whereas, in India, the asuras in the course of time sank to the rank of demon, in Iran it was the daēvas (= devas) who met with the same dismal fate, largely as a result of the direct onslaught that Zoroaster unleashed against them. It is amply clear from the Gāthās themselves that the daēvas (= the Indian devas) were considered by Zoroaster to be no gods at all but maleficent powers who refused to do the Will of the Wise Lord. Further evidence of this is supplied by the Later Avesta where we find some of the demons' names, and these names correspond exactly to the names of some of the most prominent and popular gods of the RV.

*pañca-dasa-* nom. du. m. of *pañca-dasa-* num. adj. 'fifteenth' Skt. पञ्चदशः; of fifteen years (of age), fifteen (years old). See Kanga Av. Gram. §§ 198.

*fracaśōiθe-* subjv. 3 du. Ātm. of  $\sqrt{car}$ , Skt. चर्- to move; with *frā* Skt. फ्रा pref.; might move about.

*pita-puθras-ca-* nom. du. m. of *pitar-puθra*, both father and son. Skt. पिता-पुत्रश्च; *pitar-sb.*, m. father and *puθra*-Skt. पुत्र-son.

*raoðaēśvra-* loc. pl. of *raoða-*, growth, stature, Skt. róha- from  $\sqrt{raoð}$ -to grow, to sprout, to shoot; when used in plural, it means, 'appearance, form'; in appearance.

*kataras-cit-* nom. sg. m. of *katāra-cit*-who, which of two? in indefinite sense; with *cit* it means 'each of two, either of them,' i.e., both of them; *katāra*-Skt. कतर, Pah. *katār*, Greek '*poteros*' and *cit*, as in Skt., is indefinite in sense. Prof. Taraporewala remarks; 'This word is evidently a later addition made in order to emphasise the sense fully, as it does not fit in with the metre'.

*yavata-* adv. and conj. as long as; so long as; till; Skt. यावत्.

*Xśayōi-* opt. 3 sg. Par. of  $\sqrt{xśi}$ - to rule, to govern over, to be master of; may rule, may reign; this word was first explained as 'an optative of a repeated act in the past, then as an a-thematic, aor. of a verb *in-aya-*'. See H. Reichelt, Aw. Elem. 1909. 308. In a recent discussion of I-E optative, Prof. J. Gonda (The character of the Indo-European moods, 1956, 66) expressed himself thus: "I would consider this use as follows: here the person speaking

is not able, or does not wish, to envisage the process as actual; he has no personal knowledge of Yima's reign and wishing to be cautious and guarded in his statements he leaves some room for contingencies. We might suppose the force of the optative to be: '(as long as Yima) is supposed, believed, traditionally held, said, to have ruled'." Prof. Gonda wants to translate the word in question by "is supposed or is believed to have ruled".

*Vīvajuhato*— gen. sg. of the Proper Name *Vīvajuhat*, Skt. विवस्त्, of *Vīvajuhat*. See notes on para 4 above.

### - 6 -

#### Text

'*Kasaθwqm bityō, Haoma, maśyō astvaiθyāi hunūta gaēθyāi?*  
*kā ahmāi aśiś arənāvi? Cīt ahmāi jasat āyaptam?*'

#### Translation

(Zaraθuštra asked:) 'Which mortal, Oh Haoma ! (was) the second (who) pounded thee in the corporeal world ? What blessing unto him was granted ? What profit unto him accrued ?'

#### Notes

*bityō*— num. adj. nom. sg. of *bitya*- Skt. द्वितीय meaning, second.

### - 7 -

#### Text

*Āat mē aēm paityaoxta Haomō aśava dūraośō : Āθwyō mqm bityō maśyō astvaiθyāi hunūta gaēθyāi; hā ahmāi aśiś arənāvi, tat ahmāi jasat āyaptam : yaś he puθrō us-zayata vīsō sūrayāθraētaonō.*

#### Translation

Thereupon this Haoma, the righteous, warding off-death, replied unto me : 'Āθwyā (was) the second mortal who pounded me in the corporeal world. This blessing unto him was granted, this profit unto him accrued: namely, unto him a son was born, *θraētaona* of the valiant race.'

#### Notes

*Āθwyō*— nom. sg. of *Āθwyā*. Proper Name, father of *θraētaona*. In Veda the name is found as आस्त्य, in Pah. as *Āspiyāu* and in the *Śāh Nāma* we

find it as Ābtīn. He was famed for his great wealth because he has the qualitative epithet 'pouru-gō' in Avesta and 'purr-gāw' in Pah. meaning 'possessing many cows.'

*vīsō-* gen. sg. f. of *vis*. Skt. विश्. OPer. Inscr. viθ., Greek *oīkos*, Lat-*vicus*; house, royal house, royal clan, court. For full declension of this word *vis-* See Jack. Av. Gram. § 279.

*sūrāyā-* adj. f. gen. sg. of *sūrā-* Skt. सूरा. strong, powerful, valiant.

*θraētaonō-* Proper Name, nom. sg. of *θraētaona*. *θraētaona* -the son of Āθwya- is easily recognised in the Vedic त्रेतान्, with the surname अत्य added ( RV. I. 158. 5 ). But Traitāna occurs only once in the RV. ( I. 158. 5 ) where he is said to have been ordered by the old Dirghátama's wife to behead him. Traitāna and Tritá who is frequently found with the surname Āptya, seem to have been confounded together in the Veda, whereas they were originally quite distinct from one another. *θrita-* Tritá- of the Sāma family was the first physician, cf. Vend. XX 2. *θraētaona-Traitāna*-of the Āptya family was the conqueror of a three-headed monster and the deliverer of the cows, though later on this exploit has been transferred to Indra ( RV. 10. 8. 8. ). Instead of cows *θraētaona* in the Av. ( Yt. V. 34; XVI. 34 ) delivers two wives Arenavāc and Sayhavāc. In the MPer. literature, he is called Frētōn, and in Śāh-Nāma, Faridūn, the son of Ābtin. In the Fravardin Yaśt ( Yt. XIII. 131 ) it is *θraētaona*, son of the house of Āθwya, who is invoked for warding off fevers and maladies, and in existing Zoroastrian observance it is he who, as king Frēdōn is turned to for help, through prayers and amulets to ward off sickness or to cure fevers and illness. In this way a double role was attributed to *θraētaona*, here in this text, who was widely celebrated as hero and physician. *θraētaona* was celebrated in Iran not only for a marvellous and miraculous art of healing but also for performing two heroic feats. One is the defeat and overpowering of Aži Dahāka, whom he chained and bound with fetters, to live alive captive until the end of the world. The other marvellous feat attributed to *θraētaona* relates of one pāurva, the experienced boatman, whom he flung high up in the air so fiercely that he sped across the sky for three days and three nights, but he could not descend, until Arədvī Sūra Anāhita heard his prayers and saved him. Vide Ābān Yt. paras 61-65.

**Text**

*yō janaṭ Ažīm Dahākəm, ḥri-zafnəm ḥri-kamərədəm, xšvaš-ažīm,  
hazajrā-yaoxštīm, aš-aojajhəm, daēvīm drujəm, ałom gaēθāvyō, drvantəm;  
yqm aš-aojastəmqm drujəm fraca kərəntaṭ Aṣrō-Mainyuš aoi yqm astvaitīm  
gaēθəm, mahrkāi ašahe gaēθanəm.*

**Translation**

who ( *θraētaona* ) killed the dragon Dahāka, three jawed, three skulled, six-orbed, of a thousand arts of espionage, the very powerful devilish Druj, wicked unto the worldly creatures and unbelieving, whom Aṣra-Mainyu—the Evil Spirit—hewed out ( as ) by far the strongest Druj against this material world, for the destruction of the creations of Aša-Truth.

**Notes**

*yō* — rel. pron. nom. sg. Skt. यः—who.

*janaṭ*—impf. 3 sg. Par. of √jan—Skt. हन् to smite, to slay, to kill; augmentless. Skt. अहन्त्.

*Ažīm Dahākəm*—acc. sg. m. of *aži*-Dahāka- Proper-Name. The full name survives in Persian as ‘ azhdahā ’, a great snake, python. The first component *aži* is the Skt. आःि, Greek *Ophis*, a snake and Dahāka-stinger, biter, from √dah -Skt. दश् ( दंश् ) to bite, to sting. Only the second component of the name is used in Pers. and becomes ‘ Zohāk ’ of Šāh Nāma. He had the title ‘ bīvaraspa ’ lit. of 10,000 horses. See Justi, Iranisches Namenbuch 60 under ‘ Baewarāspa ’. He was a three-headed monster slain by *θraētaona*. In later times it was converted into an usurping king, who conquered Yima-, and after a long reign of terror and tyranny, was defeated by *θraētaona-* ( Frēton ) and fettered under Mount Damāvand.

*ḥri-Zafnəm*—acc. sg. of *ḥri-zafan*- adj. three-mouthing, with three jaws; the word zafan-zafar-derived from √zaf ( *jap* ) skt. जम् to gape is used only for the daēvas or their creation. See Louis H. Gray’s ‘ Essay on Ahurian and Aṣra-Mainyan Words in Avesta Literature’ in Journal of American Oriental Society, 1927. pp. 427-441.

*Ori-Kamərədəm* — acc. sg. of *Ori-kamərədə*-adj. three-skulled, having three heads. The daēva-word *kamərədə* means 'head' sb. nt. lit. 'what a head' compound with an interrog. pron. 'ka'- as first member, expressing a depreciation; cf. Skt. मूर्धन्-कमूर्धन्.

*xšvaš-ašīm* — acc. sg. of *xšvaš-* ašī- adj. six-orbed, six-eyed; made up of *xšvaš-* num. Skt. *ṣaś* six and *ašī-* skt. आशि, a daēva-word, meaning 'eye'.

*hazajrā-yaoxštīm* — acc. sg. of the comp. *hazajrā-yaoxsti*. adj. 'endowed with a thousand accomplishments'; 'possessing a thousand arts of espionage' 'of a thousand wiles'; derived from *hazajrā*, Pers. *hazār*, MPer. *hazār*, Skt. सहस्रा-a thousand and *yaoxštī*-sb. f. skill, accomplishment, art; from √*yaoj-* to yoke, to harness, to join.

Dahāka was very learned in the arts and sciences of his day, and hence this epithet. This is not used in any special dāeva-sense, because in Yt. XXIII.3. known as Afz. we find a blessing uttered in these words : *hazajra-yaoxštīō bavāhi yaθa Ažōiš Dahākai aša-daēna*, i.e., 'mayest thou be leareued in a thousand arts like Aži Dahāka, the follower of the wicked faith'. See my Pah. Ver. of Yaśts, Bombay, 1941. p. 106-107.

*aš-aojarjhām* — acc. sg. of *aš-aojarjh-* adj. very strong, possessing much power, very powerful; made up of *aš*, a pref. used often in the sense of very or excessive, like the skt. अति; it is sometimes spelt *aš* and *aojarjh*, *aojali*-Skt. ओजस्, power.

*daēvīm* — acc. sg. f. of *daēvi-* adj. devilish.

*drujām* — (variant *drujim*) acc. sg. f. of *druj*. This is the root noun, *druj*-to lie, to deceive; Skt. द्रुह्. Pah. drūž.

*aYām* — acc. sg. of *aYā*-adj. Skt. अघ, bad, evil, wicked; cf. Av. word aka- Skt. अक्.

*gaēθāvyō* — dat. pl. of *gaēθā-* sb. f. world, creation. The regular form is -*byō*, -*byasca-written-wyō*, -*vyō*, -*uyō*. See Jack. Av. Gram. §83,87 and 62 note 3. The भ -bh of Skt. is often represented in Av. by w-and sometimes by b-and the b and v interchange.

*drvantām* — This is the Younger Av. form of the Gāthic Av. *drəgvantəm*; adj. 'holding with the Druj,' wicked, fiendish. Gershevitch (The Avestan Hymn to Mithra, p. 126) remarks : "It is noteworthy that while Av. *ašavan-* OPer. *artāvan-* go back to Indo-Iran. \*ṛtāvan, witness Ved. ṛtāvan, the Av. term *drəgvant*-seems to be an Iranian invention. It may well be that it was Zaraθuštra who created the term to describe the man who, in contrast with the 'owner of Truth', owned, had come into possession of, Falsehood through

making the wrong choice. .... In the eyes of the aśavan- 'possession of Falsehood' was a sin and disadvantage but he could not overlook that the dr̥gvaṇṭ himself would consider it a virtue and advantage".

*fra-ca-kar̥dñat*- impft. 3 sg. Par. of √kərət- √karət- Skt. कृत्, कृत् to cut in pieces with fraca. Skt. प्राच् pref. forth, out; meaning, to bring forth, to create; brought forth; created ( used as a daēva-word ). This is augmentless.

*Ajrō-Mai nyuś-* nom. sg. of Ajra-Mainyu- the Evil Spirit, the hostile spirit; ajra- adj. hostile, evil, destructive, from √an̤ī Skt. अंह्, to decrease, to destroy and mainyu-spirit, from √man-to think; Pah. Ahriman, gannākmēnōk.

*Yəm* - rel. pron. acc. sg. m. whom.

*aś-aojastəməm* - adj. acc. sg. f. of aś- aojastəma- 'by far the strongest most, excessively powerful,' superl. of aś-aojah- adj. very strong. See the word aś- aojajhəm above.

*aoi-* prep. against Skt. अभि; sometimes written avi - meaning, ' upon, to, unto, against.'

*astvaitīm* - acc. sg. f. of astvaiti - corporeal, material. See astvatō in para 1 above.

*gaēθəm* -acc. sg. f. of gaeθā- world, existence.

*mahrkāi* - dat. sg. of mahrka- sb. m. from √marəc- to kill, to destroy; meaning ' death, destruction.'

*aśahe* - gen. sg. of aśa- sb. nt., truth, right, law, righteousness. Skt. इता-. In some places the Aśa has been personified as a Divinity who occupied a definite place in the Divine Hierarchy. He is then called sometimes Aśa and sometimes Aśa- Vahiṣta. The opponent of Aśa is Aēśma- or Indra.

*gaēθanām* - gen. pl. of gaēθā- f. being, world, mankind, property, goods and chattels.

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### Text

*Kasr-θwām θrityō, Haoma, maśyō astvaiθyāi hūnūta gaēθyāi ? Kā ahmāi aśiś ṣronāvi ? Cil ahmāi jasal āyaptōm ?*

### Translation

( Zaraθuštra asked : ) 'Which mortal, oh *Haoma* ! ( was ) the third ( who ) pounded thee in the corporeal world ? What blessing unto him was granted ? What profit to him accrued ?

## Notes

*θrityō* - (1) num. adj. nom. sg. of *θritya*- Skt. तृतीय - third. (2) adv. ( at ) the third time; *θritim*- acc. sg., *θrityāi* - dat. sg.

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## Text

*Āat mē aēm paityaoxta Haomō aśava dūraośō*: ' *θritō Sāmanam səvištō* *θrityō maśyō astvaiθyāi hunūta gaēθyāi*; *hā ahmāi aśiś erənāvi*, *tat ahmāi jasał āyaptəm* : *yał hē puθra us-zayōiθeł Urvāxšayō Kərəsāspas-ca*; *tkāeśō anyō dātō-rāzō*, *āat anyō uparō-kairyō*, *yava*, *gaēsuś*, *gađavarō*;

## Translation

Thereupon this *Haoma*, the righteous, warding off death, replied unto me : ' *θrita*, the most powerful of the *Sāma* family ( was ) the third mortal ( who ) pounded me in the material world. This blessing unto him was granted, this profit unto him accrued; namely, to him were born two sons, *Urvāxšaya* and *Kərəsāspa*; the one a Teacher ( and ) Law - giver, and the other super-glorious, youthful, curly-haired, mace-bearer.

## Notes

*θritō* - Proper Name- nom. sg. of *θrita* - Skt. श्रित्, Pah. Srīt-, name of a godly man of the *Sāma* family. *θrita* is the father of *kərəsāspa* according to this passage and according to an interpolation in the *Śah Nāma*. *Aθrit* is the son of *Sālm*, the son of *Tūrak* ( Bund. ch. 31. 27 ); this *Aθrit*- in the *śah Nāma* *Atrat*- is the father of *Garšāsp* ( *Karšāsp* ). Thus *Aθrit* of the Bund. is the father of *Karšāsp*. He was the first physician among men according to Vend. XX.2. See Justi, Iranisches Namenbuch 332.

(2) Name of an illustrious personage, son of *Sāyuždri*- cf. *Ābān* Yt. ( Yt. V ). 72 and *Fravartēn* Yt. ( Yt. XIII ). 113.

*Sāmanam*- gen. pl. of *Sāma*-, plural indicating family as in other I-E. languages. *Sāma* is according to Avesta the name of the Iranian family, from which *θrita*, the father of *Kərəsāspa*, descended. *Sāma* here is not to be confounded with the *Sām* of the *Śah Nāma*, the son of *Nariman* and the grandfather of *Rustum*.

*səvištō*- nom. sg. of *səvišta*-, superl. of *sūra*-Skt. शक्ति- strongest, most powerful.

*puθra-* nom. du. of *puθra-* two sons.

*us-zayōdiθe-* impft. 3. du. Ātm. of  $\sqrt{z}$ an, to be born, with us- pref.; were born.

*urvāxšaya-* Proper Name. nom. du. of Urvāxšaya-, a son of  $\theta$ rita. He was a religious teacher and famed for his great wisdom. He was killed by a foe called Hitāspa, and in ordar to avenge him, his brother k $\theta$ r $\theta$ sāspa invoked Rāman Yazata and succeeded in slaying Hitāspa. cf. Rām or Vayu Yt. ( Yt. XV ). 28 and Zamyāt or Kayān Yt. ( Yt. XIX ). 41. We have no further details about Urvāxšaya's legend except what has been stated above. See Barth. Air Wb. 1542 and Justi, Iranisches Namenbuch 334.

*Kərəsāspasca-* Proper Name. nom. du. of kərəsāspa-. The name is philologically the Skt. कुशाश्. He is the greatest hero mentioned in Avesta. He belonged to the Sāma family. He has been remembered as having performed many wondrous deeds, for; like a true knight-errant, he used to wander about, eager for adventures and for relieving human suffering. Among his most notable deeds may be mentioned :

(1) the slaying of the horned dragon, which devoured horses and men as described here in this text;

(2) the slaying of his brother's murderer Hitāspa, as narrated in Yt. XV.28 and Yt. XIX.41;

(3) the vanquishing of the golden heeled watery monster Gaudarəwa- who lived on the ocean Vouru-kāša- after invoking the yazata Arədvi Sūra Anāhita, as mentioned in Ābān Yt. 38;

(4) annihilation of a family of nine outlaws ( Pa $\theta$ ana ), on account of which his Fravaši- Guardian Spirit- is invoked in Fravarten Yt. ( Yt. XIII ) to protect people from highway robbers.

His dead body is said to be surrounded by 99,999 Fravašis- Guardian Spirits-because there is a prophecy that he will rise again to slay Aži Dahāka when he comes up again to oppress the world. Throughout the ancient literature of Iran, both Avesta and Pahlavi, Kərəsāspa is mentioned with high praise and reverence.

*tkaēšō-* nom. sg. m. of *tkaēša-* teacher. Reichelt derives it from  $\sqrt{kaēš}$  to teach, which is connected with  $\sqrt{ci}$ - to punish. cf. Skt. चयते 'he punishes'. But Barth. ( Air. Wb. 813 ) disputes this etymology. By a transference of meaning the word often means 'the matter taught', i.e., religious writings, holy chants, scriptures; and by a further transference the word means 'Religion' itself as in ahura-tkaēša - , paoiryō-tkaēša-.

*anyō... anyō* – the one ..... the other. Skt. अन्य. Various meanings, of the word anya- ainya- are : ( 1 ) another, other ( 2 ) one- another ( 3 ) other than, different from, else than ( with abl. ) ( 4 ) strange.

*dātō-rāzō* – nom. sg. of dātō-rāza-; Reichelt derives the word from dāta- law ( something fixed- √dā- धा i.e. धर्म ) and rāzō from √rāj-rāz, to shine, to arrange. Hence it means either ' a brilliant judge ' or ' an administrator of law '. Barth. takes it to mean ' a giver of religious law ' deriving from dātō- Skt. दाता- giver, and rāzō, religion. K. E. Kanga translates, ' one who points out the path of justice ' or ' great law giver '. Pah. Ver. renders it by dāt- ārāstār ', organiser of law, administrator of law.

*Uparō-Kairyō-nom.* sg. of uparō-kairyā- adj. ' working with superiority'- from upara- upper, higher, superior and kairyā- from √kar- to do, to perform. ' of superior activity ' ( Barth. Air. Wb. 394 ) Pah. Ver. ' apar- kar ' ' excellent in work ' Ilya Gershevitch ( in his paper on ' An Iranianist's View of the Soma Controversy in ' Mémorial Jean De Menasce édité par. Ph. Gignoux et. A. Tafazzoli; 1974 p. 60 ) translates the word by ' super-glorious ' and adds in the footnote : uparō- kairyā- interpreted in the light of MPer. cēr ' triumphant, victorious, brave, overpowering, tyrannical.' See Henning, Sogdica 37. This may be from \*carya-, it's Sogd. equivalent skrtyy from \*uskarata-, corresponding in formation to Av. vairyā- and yazata respectively, hence ' glorious', from ' deserving, requiring, to be glorified'. The base is <sup>2</sup>kar- ' ruhmendgedenken '.

*yava* – nom. sg. m. of yvan-, yavan -Skt. युवन् a youth, young man, esp. ' young hero, hero '.

*gaēsuš* – nom. sg. of gaēsu- adj. ' curly, curly- haired'. The word is also written gaēθū- cf. gaēθāus- in Behrām Yt. ( Yt. XIV ). 12. Pah. gīsvār- ' wearing locks of hair; Pers. - gisū. cf. the epithet कशाव.

*gaðavarō* – nom. sg. of gaðvara - adj. club- bearer, mace-bearer, i. e., a warrior; derived from gaðā- Skt. गदा, club, mace, and vara=bara from √bar- to bear, to carry. Skt. भर-

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### Text

*yō janat ažīm srvarəm, yim aspō-garəm, nərə-garəm, yim viśavantəm zairitəm, yim upairi viś araođat ārṣtyō-barəza zairitəm; yim upairi Kərəsāspō ayañha pitūm pacata ā rapiθwinəm zrvānəm; tafsalca hō mairyō x̄īsatca; trañ ayañhō trasparat, yaēṣyantīm āpəm parāñhāt; parañ tarštō apa-tacat naire-manā Kərəsāspō*

**Translation**

who ( i. e. Kārəsāspa ) killed the horned dragon, who ( was ) horse-devouring and man-devouring, who ( was ) poisonous and yellowish, ( and ) upon whom the poison grew yellowish to the height of a spear; upon whom *Kārəsāspa* coocked ( his ) food in an iron cauldron, at the time of mid-day; and that scoundrel grew hot and began to sweat, and spurned forth from ( under ) the iron ( cauldron ), and spilled the boiling water; Kārəsāspa ( even though ) of manly heart, being frightened fled away in the opposite direction.

**Notes**

*srvarəm* — acc. sg. of *srvara-* adj. horny, having horns, compound of *srū-*, *srva* - horn and *bara*, bearing, carrying; Skt. शृंगभर्- cf. *srvaēna-* Y. 57.27 horny; Pah. Ver. *sravēn*; Pah. and Skt. Versions take it as a Proper Name ( Barth. Air. Wb. 1650 ).

*aspō - garam* — acc. sg. of *aspō-* gar- adj. devouring horses; made up of *aspā* - Skt. अश्च, hourse and √*gar-* Skt. गल् to swallow.

*nərə - garəm* — acc. sg. of *nərə-* gar- adj. man-devouring; made up of *nərə-* *nər*, *nar* sb. m. Skt. ना, नरः man, male, person, and √*gar* — to swallow, to devour. In YAv. the proper form would have been *narō-garəm*. In the declension of the stem *nar-* we often find the base *nər-*. See Reichelt, Aw. Elem. §361 and Jack, Av. Gram. § 332.

*Viśavantəm-* acc sg. of *viśavant* adj. poisonous; Skt. विषवन्त्; derived from *viśa-* Skt. विष, poison and *vant* — poss. suff.

*zairitəm* — acc. sg. of *zairita* — Skt. हरित yellow, yellowish. Pah. *zart*.

*viś-* nom. sg nt. of *viś* Skt. विष- poison.

*araodat-* impft. 3 sg. Par. of √*raoð-* *raod-* to grow. Skt. रुह्; grew; one of the few cases where the augment is retained.

*ārṣtyō-barəza-* adj. nom. sg. of *ārṣtyō-* *barəzan-* to the height of a spear; derived from \**ārṣtya*. sb. nt. length of a spear and *barəzan* - height, from √*barəz-* Skt. बृह् to grow high. Pah. Ver. translates 'asp-bālāð, meaning 'of the height of a horse', which as Barth. remarks comes to about a spear's height. Barth. ( Air. Wb. 358 ) renders the word by 'a fathom high.' Kanga translates — 'as thick as thumb' which seems to be based upon Skt. Ver. ' muṣṭyaṅguṣṭha ( Av. Dict. p. 83 ).

## HAOMA YAŚT

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*ayañha-* inst. sg. of ayajha or ayah- Skt. अयसा- lit. iron or metal; here the word means 'iron kettle, iron cauldron'. Pah. Ver. translates 'pat ān ī āśenēn dēk', i.e. in an iron cauldron. cf. ayañhō, gen. sg., below in this para.

*pitūm-* acc. sg. of pitu- Skt. पितु. sb. m. food, nourishment.

*pacata-* impft. 3 sg. Ātm. of √pac-to cook, cooked. Skt. अपचत.

*rapiθwinom-* acc. sg. of rapiθwina- adj. from ra-piθwā. sb. f. cf. arəm-piθwā-mid-day, noon; of mid-day, of noon.

*zrvānəm-* acc. sg. of zrvan, sb. m. time, any settled point of time, fixed time; derived from √zru-to move. cf. Pah. zurvān, NPer. zarvān, Armenian zrouan.

*tafsat-ca-* impft. 3 sg. Par. of √tap-Skt. तप् to grow hot+sa-inchoative base suff; meaning, grew hot. cf. Pah. taftan, NPer. tafsīdan, Lat. tepseco. See Jack, Av. Gram. §697 and §698 and Kanga Av. Gram. §524.

*hō-* Third per. pron. nom. sg. m. he.

*mairyō-* nom. sg. m. of mairyā-, meaning, 'scoundrel, rascal, ruffian'. from √mar-to die, to destroy. The word is originally an adj. lit. 'injuring men, mean, base', then used as a common noun 'a mischievous, mean or base man, a rascal, a ruffian' Pah. Ver. 'mar' meaning 'scoundrel, felon.' K. E. Kanga (Av. Dict. p. 386) translates, 'a serpent, a snake' cf. Vedic मर्य, 'young man' turned to 'daēvic' use in Avestan as Geld. pointed out in Grundriss der Iranischen philologie II. 53, 1904. See Gershevitch, 'The Avestan Hymn to Mithra', p. 152.

*xiśat-ca-impft.* 3 sg. Par. of √xvid-Skt. स्विद् to sweat; inchoative xiśa+त impft. 3 sg. term. meaning 'began to sweat'.

*frāś-* nom. sg. m. of frāñe-adv. forward, forth. Skt. प्राञ्च Pah. frāc.

*frasparat-*impft. 3 sg. Par. of √spar-Skt. स्पृर् with fra-pref. Skt. य. meaning, sprang away, spurned forth. cf. Greek *spairo* Lat. speruō Pah. ideo-gram (y) PI,WNT-Ir. xast, kicked away, trampled, threshed. cf. NPer. sapardau.

*yāśyaṇtīm-* acc. sg. of yaśyaṇti-f. pr. part. Par. of √yah-Skt. यस् to boil; boiling.

*āpəm-* acc. sg. of āp-f. Skt. आपः water; note the sg. number as distinguished from the Skt. आपः always plural. The gender, however, is f. in both.

*parājhayat-* impft. subjv. 3sg. Par. of √ah, Skt. अस् -to throw with parā pref.; threw away, spilled, overturned. See Reichelt, Aw. Elem. § 189 and note 1 ( p. 96 ) and 631.

..4..

*paraś*—adv. away, aside, in another direction. Skt. पराशः; orig. nom. sg. of parānc-*cf.* *paragat*, adv. and Pah. *parītōn*, hence, away.

*tarṣtō*—nom. sg. of *tarṣta-* ppp. of *√Grah*-Skt. त्रस्, to fear, to tremble, to be afraid of; frightened. pr. *tarṣa-* ppp. *tarṣta*=*cf.* Greek *tren*, Lat. *terreo*.

*apa-tacat*—impf. 3 sg. Par. of *√tac* with *apa*-pref.; fled away, ran away. *cf.* Skt. *takti*-he flies, rushes at, upon.

*naire-manā*—adj. nom. sg. m. of *naire-manah*—having manly mind, of mighty mind, of manly heart; derived from *naire-nairyā*-manly, heroic and *manah*- Skt. मनस्, mind, thought; *cf.* Skt. नृमनस्.

## - 12 -

### Text

'*Kassōθwām tūiryō Haoma! maśyō astvaiθyāi hunūta gaēθyāi? kṣ ahmāi aśiś oronāvi? Cīl ahmāi jasat āyaptōm?*

### Translation

(Zaraθuštra asked : ) ' Which mortal, Oh Haoma! ( was ) the fourth ( who ) pounded thee in the corporeal world ? What blessing unto him was granted ? What profit to him accrued ? '

### Notes

*tūiryō*—nom. sg. of num. adj. *tūiryā*, Skt. तुरीय, त्रूयं, fourth; *tūriṁ-* acc. sg. nt. adv. at the fourth time. The ordinals as adjectives are declined according to a-declension.

## - 13 -

### Text

*Āat mē aēm paityaoxta Haomō aśava dūraośō:* ' *Pouruśaspō mqm tūiryō maśyō astvaiθyāi hunūta gaēθyāi; hā ahmāi aśiś oronāvi tat ahmāi jasat āyaptōm: yał hē tūm us-zayaṇha, tūm, orozvō Zaraθuštra! nmānahe Pouruśaspāhe, vi- daēvō Ahura-t̄kaēśō.*

**Translation**

Thereupon this Haoma the righteous, warding-off-death, replied unto me : 'Pouruśaspa ( was ) the fourth mortal ( who ) pounded me in the material world. This blessing unto him was granted, this profit to him accrued : namely, to him thou wast born, thou, Oh righteous Zaraθuštrā, in the house of Pouruśaspa, ( thou who art ) opposed to the Daēvas ( and ) follower of the Law of Ahura.

**Notes**

*Pouruśaspō*— Proper Name-nom. sg. m. of Pouruśaspa-, the father of the Prophet of Ancient Iran, Zaraθuštra. His name seems to signify according to Prof. Barth., 'having gray horses', who compares ( Air. Wb. 903 ) the word pouruša with Skt. पूर्ण, पल्लित, परित and NPer. pīr, meaning 'old'. The second component-aspa as a part of name is very common in Ancient Iran and probably indicated 'a warrior'. The derivation generally accepted, however, is that mentioned in Afz. Vt. XXIII. 4. Pouru-aspəm bavāhi yaθa Pouruśaspəm, i. e., 'mayest thou be possessed of many horses like Pouruśaspa'. Av. Dev. Ed. Vol. II p. 732. See also VYt. 2. Note Pouruśaspahē, gen. sg. in the same para.

*tūm*— orig. tvəm- Second per. pron. nom. sg. Skt. त्वम् thou. See Jack. Av. Gram. §63.

*us-zayājka*— impf. 2 sg. Ātm. √zan- to be born, with us pref. 'thou. wast born'. Skt. उद्जायथः. Mark the ending- ijha-. This is a rare form. Pr. zazan-, zizan-, fut. zahya-, pass. zaya-, ppp. zāta-, zañita-, zəñita-.

*zrəzvō*— K. F. Kanga takes it as voc. sg. of ərəzu- Skt. कृज् and translates 'O righteous one'. See Kanga Av. Dict. p. 116. So also Spiegel who translates it by 'straight, straightforward, righteous'. Barth. ( Air. Wb. 355 ) takes it as an adv. and translates 'truly, in very deed' and considers it as a stereotyped case-form gen. sg. of ərəzu-. So also prof. Geld. Pah. apēcak, meaning 'pure'.

*nmānahe*— gen. sg. of nmāna- YAv., dəmāna- GAv. sb. nt. house, abode; cf. Skt. दम्, Greet *demein* √dam- to dwell: to abide. Pah. māu, meaning 'house, abode'.

*vīdaēvō*— adj. nom. sg. m. of vīdaēva- opposed to the Daēvas, turned against the Daēvas, hostile to the Daēvas; vī is from I-E \*dvi and means 'apart, asunder,against' and Daēva- demon. There is another form met with in Av., *vī- dōiva* ( Barth. Air. Wb. 1444 ).

*ahura- t̄kaēśō-* adj. nom. sg. m. of ahura- t̄kaēśa-; follower of the Law of Ahura; derived from ahura- and t̄kaēśa- doctrine, religion. See para 10 above.

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### Text

*Srūtō Airyene Vaējahē tūm paoiryō, Zaraθuštra ! Ahunəm Vairīm  
frasrāvayō, vībərəθwāṇṭam āxtūrim, apārem xraoždyehya frasrūiti.*

### Translation

Famed in Airyana Vaējah, thou, Oh Zaraθuštra ( wast ) the first ( who ) chanted aloud the hymn Ahuna Vairyā, with the proper scanning, four times, then later on with a louder chant.

### Notes

Barth. takes the first three words ' srūtō Airyene Vaējahe ' with the preceding stanza ( 13 ).

*srūtō* — adj. nom. sg. m. of *srūta*, ppp. of  $\sqrt{sru}$  — to hear, to listen; Skt. श्रूत- lit. heard, audible; hence ' known, famous, celebrated. '

*Airyene Vaējahe* — loc. sg. nt. of Airyana Vaējah — Proper Name; in Airyana Vaējah. This is the ancient name of original home of the Āryan peoples. According to Pah. text Būndahiš or Zand-ākāsih, ch. 29.12, ĒranVēz is ' bordering upon Āturpātakān '. But it is better localized in the north-east of Iran and identified with X'ārizam (Chorasmia). For we find Airyana Vaējah and X'ārizam as the names of a country, which is always mentioned in connection with Suīda-(Sogdiana) and forms the last link of a chain of countries stretching roughly from south-east to north-east. See Bulletin of the School of Oriental Studies, Vol. VII — 265 seq. where Prof. E. Benveniste has ingeniously recognised additional evidence that Airyana Vaējah is Chorasmia. cf. also Henning BSOAS. XII. 52.

Kanga's reading Airyene Vaējahi gives the true original loc. sg. of the noun. The reading adopted in the Text is also accurate where the constant association with Airyana ( an a- stem ) may have shifted the declension of Vaējah also to conformity with it. Note that compound names in Av. decline both their members.

*Ahunəm- Vairīm* — acc. sg. of Ahuna Vairyā- m. the hymn beginning with Yaθ- Ahū Vairyō. This is the holiest of the three principal prayers of

Zoroastrian religion; the other two are Aśem Vohū and Veñhē Hātam. These three prayers are the most famous of the ancient verses of Iran. They are regarded by all tradition to be especially holy and efficacious and they have had the unique distinction of having an Av. commentary for each. Vide Yasna ch. XIX, XX and XXI.

*frā- srāvayō-* impf. caus. 2 sg. Par. of  $\sqrt{sru}$  with *frā-* pref. didst chant aloud.

*vībərəθwantom-* adj. acc. sg. of *vībərəθwant-* which is explained in various ways: 'by observing the pauses' (Reichelt); 'with proper divisions of metre and syllables' (Geld.); 'spread abroad', i.e., 'well known' (K. E. Kanga); 'divided, having pauses' (Jackson); 'with scanning' or 'with the analysis or dissection or splitting up' (Barth.); 'which spreads itself abroad' (Spiegel). Barth. (Air. Wb. 1448) derives from *vī-* *bərət\** and *want-* and compares it with Skt. विभूत्वन् adj. 'bearing hither and thither'. K. E. Kanga (Av. Dict. p. 496) derives the word from *vī* + *bərə* + *ta* + *wat̄* and compares it with Skt. विभूत्वन् as Barth. has done and in his Av. Gram. p. 266 he says: 'Sometimes the final *tawat̄* is shortened to *θwat̄* by dropping of a; e. g. *vībərəθwat̄* cf. Skt. कृतवत्, 'one who has done.' Jack. (Av. Gram. § 820-821) remarks; 'the ending *want* as primary suff. occurs in a few words, chiefly verbal adjectives. Some of these derivatives bear resemblance to an ant-participle of cl. 8. a *t-* is added after a root ending in a short vowel, including *-ar*; this gives rise to the form *θwant̄*.' Pah. Ver. translates the word in question by 'bē-barišnīh' lit. separating; hence scanning; this is further explained by the comm. 'bē-gōbišnīh,' i. e. recitation. There is the tradition that the Ahuna Vairyā prayer chanted with proper attention to the accent and metre, and with a proper understanding of its meaning equals in merit the chanting 100 Gāθās, Vide Yasna Hā XIX; which is the Av. Comm. of the prayer Ahuna Vairyā.

*āxtūirīm-* num. adv. acc. sg. 'for the fourth time', 'four times.' The word is made up of *ā* + *tūrīm-* with the insertion *x*. Skt त्रीयम्. cf Av. ātbitīm, 'for the second time;' āθritīm, 'for the third time'. Pah. cihār tāk-four times.

*aparem-* adj. acc. sg. of *apara-*, compar. of *apa-* 'posterior; the one (who is) behind; the second, the future. Kanga (Av. Dict. p. 35) translates 'then, later on,' Skt अपरम्. See *apara-cit* in para 2 above.

*xraoždyehya-* inst. sg. of *xraoždyah-* f. compar. of *xruždra-* adj. louder; qualifying the noun *frasrūti*; derived from  $\sqrt{xruž}$ - Skt. खृ॒ + व॑ष्टि॒, lit. to be

angry, hence to be hard, to be obdurate, to be loud (in voice). Hence the word means 'with a higher pitch.'

*frasrūti-* inst. sg. of *frasrūti-* sb. f. chanting, reciting, from  $\sqrt{srū}$ - to sing, to chant with *fra-* pref. The inst. is the inst. of manner, Reichelt Aw. Elem. § 447c.

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Text

Tūm zəmar-gūzō ākərənavō vīspē daēva, Zaraθuštra! yōi para ahmāt vīrō-raōda apatayən paiti āya zəmā; yō aojištō, yō tancištō, yō ḫwaxšištō, yō ūsištō yō aš-vərəθrajqstəmō abavəl mainivā dāmən.

Translation

Thou, Oh Zaraθuštra! caused all the Daēvas to hide under the earth, who err this (i. e. prior to the advent of Zaraθuštra) ran about upon this earth in human shape, ( thou ) who ( art ) the strongest and bravest, who ( art ) the most active and the swiftest, ( and ) who hast become by far the most victorious among the creatures of the two spirits.'

Notes

*zəmar-gūzō*- acc. pl. of *zəmar-gūz-* adj. concealing in or beneath the earth, hidden under the earth; derived from *zam-* *zəma*, Skt. शमा, Greek *xamai*, Lat.- humi, Russian- *zemlya*, NPer. *Zamīn*, meaning, earth, ground, and  $\sqrt{gūz-}$  Skt. गुज्- to hide, to conceal; cf. Skt. गुह्य- 'in a hiding place.' The compound is *aluk*, for the *zəmar* is loc. sg. of *zamarə*. See Barth. Air. Wb. 1665. cf. FrW.IV where the same word *zəmar-gūzō* occurs. See Av. Dev. Ed. Vol. III p. 964.

*ākərənavō-* impt. 2 sg. Ātm. of  $\sqrt{kərə}$  Skt. केर with ā- pref. and the insertion of -a to the strengthened form of the special base; thou didst cause, thou didst make. See Jack. Av. Gram. § 574.

*vīspē-* acc. pl. of *vīspa-* all.

*daēva-* acc. pl. of *daēva-* 'Daēva'; Skt. देव, m. god; name of the false gods, of demons, devils and evil spirits. The form *daēvājhō* देवाः is also found. Reichelt says: 'In the Gāθās, the concept of Daēva is connected with Usig-kavay- and Karapan. The priests and professors of the old belief, which designated the concept of God by Daēva (Skt. देव) offered opposition, as

may be easily understood, to the introduction of the Zoroastrian religion; cf. V. Hā XXXII 3 seq., 9 seq. XXXIV 8 seq. XLIX 1 seq. As the new belief was accepted, the very meaning of Daēva grew obscure and the 'false gods' became demons and evil spirits'.

*yōi-* rel. pron. nom. pl. meaning 'who' Skt. ये.

*para-* prep. Skt. परा, before. Prof. Gershevitch (The Avestan Hymn to Mithra, P. 196) remarks: "As to para with the abl., meaning 'before, in front of' I am assuming an extension to local use of the temporal preposition para 'before' + abl; admittedly elsewhere para has local value only in the OPer. adverb avaparā 'dort, davor' (Barth); but the well-attested local, beside temporal, value of parā Skt. (purás) पुराः may have encouraged the occasional employment of para in a local sense." See Reichelt, Aw. Elem. § 512.

*ahmāt-* dem. pron. abl. sg. Skt. अस्मात् this (time), now. The phrase para ahmāt means 'before, hitherto, upto the present time' (Barth).

*vīrō-raoða-* adj. inst. sg. of vīrō-raoða- comp. meaning, 'in human shape'; made up of vīrō- sb. m. Skt. वीर- man, (esp.) a warrior and raoða- growth, stature, shape, from √raoð- to grow.

*apatayən-* impf. 3 pl. Par. of √pat- Skt. पत् to run. ran about. Note the retention of the augment a. The √pat- when denoting movement is used in the daēva sense.

*paiti--* prep. 'to, towards, against; in, at, on; for, by means of'; Skt. प्रति; here it governs the inst.

*āya-* inst. sg. of the dem. pron. आ- f. Skt. अया. this.

*zemā-* inst. sg. of zem- the earth. Skt. Kṣam-jman. See Jack, Av. Gram. § 318 and Kanga Av. Gram. § 170 pp. 117-118 for the declension of the word.

*yō-* rel. pron. nom. sg. in, antecedent to the word tūm above, i. e. to Zarabuštra. Skt. यः who.

*aojistō-* nom. sg. of aojista-, superl. of aojahvat-, strongest, very strong; Skt. ओजिष्ठ compar. is aojyah- (Kanga Av. Gram. § 191) Reichelt takes aojista- as superl. of uīra-.

*tancištō-* adj. nom. sg. of tancišta- superl. of taxma- bravest, boldest; most heroic; compar. is taśyah- 'braver, bolder.'

*θwaxšištō-* nom. sg. of θwaxšišta- adj. superl. of θwaxša- adj. from √θwaxš- to be active, to make haste, meaning 'most active, busiest.'

*āsiṣṭō-* adj. nom. sg. of *āsiṣṭa*-superl. of *āsu-* Skt. आस्ति- swiftest; compar. is *āsyah-*.

*aś-vērəθrajastōmō-* adj. nom. sg. of *aś-vērəθrajastōma*-superl. *aś-vērəθ-* rajan- meaning 'most victorious in the highest degree, by far the most victorious'; *aś-* sometimes spelt *aš-* is a pref. used in the sense of 'very' or 'excessively' like the Skt. अति. See *aś-aojanjhōm* in para 8 above.

*mainivā-* gen. du. of *mainyu-* of the two spirits; *mainyu-* sb. m. from √*man-* to think, generally means 'mind, spirit; spirit (of the departed); spirit (the spirit of the good and the spirit of evil); Skt. मनु- adj. formed from this word is *mainyava-* spiritual, invisible, immaterial. Pah. मैनूक.

*dāmqu-* gen. sg. of *dāman-* (the sg. implying a collective) sb. nt. from √*dā-* to make, to create, to appoint, to ordain. Skt. धाम्, meaning, creature; creation (collective); dwelling place, abode (pl.). It is unfortunate that Prof. Renou, following Geld. should have translated 'dhāmanī' in RV. 9.66.2 as 'deux formes', but in other places he gives 'institution', 'structures', 'positions' for *dhāman*. The word *dhāman* has been given the most diverse senses by ancient and modern writers. See the recent monograph on 'the meaning of the Sanskrit term *dhāman*' by Prof. Jan Gonda presenting a good case for understanding the *dhāman* of a Vedic God. Kanga takes it as acc. pl. used for gen. pl. and translates 'among the creatures'. The ending -ān is used with nt. nouns in -au for practically all cases; See Jack. Av. Gram. § 308 and Kanga Av. Gram. § 146, p. 104.

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### Text

*Āat aoxta Zaraθuštrō: 'Nemō Haomāi ! vajhus Haomō, huðātō Haomō aršdātō, vajhus-dātō baēṣazyō hukarəfš, hvarəs, vērəθrajā, zairi-gaonō nqmyasus; yaθa ḫvarəṇte vahiṣtō urunaē-ca pāθmainyōtōmō.'*

### Translation

Thereupon Zaraθuštra said : 'Homage unto Haoma ! Haoma (is) excellent, well created (is) Haoma, rightly created, well-made, and having healing properties; well-shaped, effective, victorious, golden-coloured, with soft twigs; just as (he is) best for (the body of) the drinker, (so) also (he is) the best pointing out the path (to Heaven) unto the soul.

### Notes

*vajhus-* nom. sg. of *vajhu-* or *vohu-*, Skt. वसु, adj. excellent, good; f. *vajhvī*.

*huḍātō-* adj. nom. sg. of *hu-ḍāta-* ppp. of  $\sqrt{dā}$ - Skt. धि- to create; well-created, well-built. cf. Skt. सुहित.

*arś-dātō-* adj. nom. sg. of *arś-dāta*; rightly made, truly created; derived from *arś=ərś* adv. rightly, truly ( YAv. *arś*, GAv. *ərś* ) and *dāta-* ppp. of  $\sqrt{dā}$ - to create, to make.

*vaijhuś-dātō-* adj. nom. sg. of *vaijhuś-dāta-* excellently made, well-created; derived from *vaijhuś-* excellent, good and *dāta-* made, created. cf. Skt. वसुदत्त. In the Fravartēn Yt. ( Yt. XIII. 119 ) the name *vaijhuḍāta-* is mentioned as being that of a great saintly person or ruler in the Roll-Call of Honour. Pah. Ver. *Vēhi-ḍāk*, good giver.

*baēśazyō-* nom. sg. of *baēśazya-* Skt. भेषज्य. adj. healing, curative, having healing properties; derived from the noun *baēśaza-* meaning, remedy, medicine, drug. Skt. भेषज.

*hu-kərəfš-* nom. sg. of *hu-kəhrp-* adj. well-shapen, well-formed; Skt. सुकृत्य; derived from *hu-* good and *kəhrp-* Pah. karp, Arimen. kerp, body, shape, form; cf. Av. word having the same meaning *hu- kərəpta-* Skt. सुकृतम्.

*hvarəš-* nom. sg. of *hvarəz-* adj. comp. of *hu-* good +  $\sqrt{varəz}$ - Skt. वृज्- to act, to work, 'whose doing is good'; 'one who works for good', 'effective'. Pah. Ver. translates by 'hu- kāmak' i. e. well-wishing, having a good wish.

*vərəθrajan-* nom. sg. of *vərəθra-* jan-, *vərəθra-γīn-* adj. Skt. वृत्रहन्, repelling an attack, victorious; derived from *vərəθra-* sb. nt. Skt. वृत्र- attack, victory, and *jan-* Skt. हन्- to smite, to kill. Benveniste translates *vərəθra* by 'defence resistance, hostility' ( Vṛtra et Viθragna par E. Benveniste et L. Renou ) See Gershevitch, Avestan Hymn to Mithra, pp. 158-162; see Jack. Av. Gram. § 317. Pah. *pērōčkar-* *pērōžgar* 'victorious'. In RV. 8.24.7, 10.25.9 सोम is वृत्रहन्तम् and वृत्रहन् in 1. 91.5.

*zairi-gaonō-* nom. sg. of *zairi- gaona-* adj. yellow, gold-coloured; green, greenish; derived from *zairi-* Skt. हरि- yellow, golden and *gaona-* Skt. गुण colour. The word *gaona-* sb. nt. is specially used with reference to the colour of the hair and it is often used to mean 'hair'. The idea of *zairi-gaonō* is exactly parallel in RV. 9.65.8. 'Hári is the most common of the colour epithets of सोम in the RV., and it is cognate with *hiranya-* ( golden ) in Skt. and with *xolos* ( gall ) and *xloros* ( yellow ) in Greek and ultimately with the English 'gall' and 'yellow'.'

*nqmyasu*- nom. sg. of *nāmy-asu*- adj. with bending twigs, with soft twigs; derived from *nāmi*- side- form of *namra*. Skt. नम्र, Pah. narm, Sogdian namre; meaning, soft, bending and *asu*- Skt. अशु- m. shoots, twigs. See Y. H. X. 2. According to Gershevitch, Av. *nāmy* may be compared with Sogdian *nāmre* and he translates the phrase 'having tasty fibres'. Like *anisū*- in relation to *Soma* in RV. the Av. *asu*- is used only of *Haoma*; and it would be worth investigating the possibility that here also *asu*- may be the name of the plant itself. ( Barth. Air. Wb. S. V. *asav-*; 'Schoss, Zweig des Haoma- Pflanze'). The word *asuš*- is translated into Skt. Ver. पत्तान् as the *asu*- plants (belonging to God *Haoma*) and into Pah. Ver. by 'narmi tak' meaning 'tender twigs'.

*yaθa*- conj. as, just as, like.

*xaṛante*- Barth. and Reichelt take this word as pr. 3 pl. Ātm. of √*xaṛ*- to eat, to drink, and translate 'they drink', K. E. Kanga takes it as dat. sg. of *xaṛanta*- pr. part. used with a strong base irregularly and translates 'for the drinker'. The whole phrase *yaθa xaṛante vahiṣṭō* is translated by Barth. and Reichelt 'if they drink of him, he is the best' and by Kanga, 'just as he is the best for the drinker (i. e. for his body)'.

*urunaē-ca*- dat. sg. of *urvan-* sb. m. soul, the immortal spirit of man, giving freedom of will to choose good or evil, and responsible for his actions committed in this world; derived from √*var-* Skt. वा- to choose. Pah. Ver. *rōbhān*, *rvān*.

*pāθmainyōtəmō*- nom. sg. of *pāθmainyōtəma*- adj. superl. of *pāθmainya*- 'best pointing out the way.' ( Barth. Air. Wb. 887 ). The word is Hapax Legomenon. Av. *paθman* is correlated most closely with Ved. पत्मन्, 'flight' 'line of flight' and as such it may be translated, 'best pointing out the flight (for the soul). Pah. Ver. *hanbārikōm*, 'most serving as provision or store; best providing,' which is further explained by the comm. 'ku hanbār ī *rōbhān* pat tō vēh *śayēt* kartan cē garōtmānikīh pat tō bavēt.' i. e., it is possible to make the treasure of the soul through thee the best, i.e., worthiness of paradise is through thee. Henning, Mittelirarnisch 113 n. 7 translates the phrase. 'urunaēca pāθmainyōtəmō'- 'and for the soul's journey (*haoma*) is the best food'.

*Ni-tē, zāire ! maððm mruyē, nī aməm, nī vərəbrañəm, nī dasvara, nī baēśazəm, nī tradañəm, nī vardañəm, nī aojō vīspō-tanūm, nī mastīm vīspō-paēsañhəm; nī tañ yaθa gaēθāhva vasō-xšaθrō fra-carāne ḥbaēśō-taurvā drujəm-vanō.*

**Translation**

I ask of thee, Oh golden hued ! for fervour, for courage, for victory ( as well ) ; for physical vigour or miraculous power and for the means of gaining health; for increase and for prosperity, for the strength of the entire body, for wisdom all-adorned; I ask for ( all ) this, so that I may move about ruling-at-will among living beings overcoming the enmity and conquering the druj or deceit;

**Notes**

*nī...mruyē* - pr. 1 sg. Ātm.  $\sqrt{mrū}$ - Skt. नू. to speak with *nī* - Skt. नि pref. ' I call down, I invoke ' ( Barth. ), ' I request ' ( Kanga ). In Av. *y* takes the place of *v* between *u* and *e*. See Jack. Av. Gram. § 190; and full declension of  $\sqrt{mrū}$ - to speak § 518.

*te-* Second per. pron. gen. sg. enclitic. thy, thine.

*zāirē* - voc. sg. of zairi- m. Skt. शरि, O golden one. Pah. Zarrēn. See zairi-gaona- above.

*maðəm-* acc. sg. of mada. *maða-* sb. m. Skt. मद्- fervour; ecstacy. ( caused by Haoma-drink ); strong drink; derived from  $\sqrt{mad}$ - to get drunk. Barth. ( Air. Wb. 1113 ) takes it to mean lit. intoxication due to drinking fermented Haoma-juice. Kanga translates 'wisdom'. Pah. Ver. gives 'maðiśn' lit. 'intoxication'. Dr. M. B. Davar translates the Pah. word 'maðiśn' by 'inspiration', influenced by the Pah. gloss 'frahang', 'wisdom, science'. Skt. Ver. 'vidyā' knowledge. Darm. translates Av. *māda-* by 'sagacity, understanding' and compares it with Greek *manth-ain* to learn, but in Y. H X. 8, 18, 19 he translates the same word correctly by 'l'ivresse'; intoxication. cf. Yt. XVII. 5 and Y. X.8; nēmō Haomāi yaṭ vispe anye maðārjho aēśma hacinte xrvī-drvō, aāṭ hi yō haomahe mādō, aša hacaite ḫaēpaiθe; 'Homage into Haoma, in that all other intoxications are accompanied by frenzied wrath with bloody club, while that intoxication which is Haomás is accompanied by his own Aša'.

*aməm-* acc. sg. of ama- sb. m. Skt. अम्-, strength, force, charge; attack, courage.

*vərəθraṇam-* acc. sg. of vərəθraṇa- sb. nt. victory; (2) sb. m. name of the yazata of Victory; derived from vərəθra+ $\sqrt{jan}$ - to smite, to kill, to smash. The word vərəθraṇa-which as a common noun is rendered by "victorousness, ability to defeat 'vərəθra.' " Barth. (Air. Wb.) attributes to vərəθra- the meaning 'attack' in order to be able to analyse vərəθraṇa- as 'smashing the attack,' but elsewhere he translates vərəθra- 'victorious attack, victory'. Prof. E.

Benveniste renders the word *vərəθra-* by 'defence, resistance, hostility' from  $\sqrt{var}$ -to resist. However the Pah. translators of the Av. employ the same word '*pērōzkarīh*', victory for both. *vərəθra* and *vərəθraγna-* cf. Skt. वृत्रहन्, वृत्रघ्न. See Benveniste and Renou, *Vṛtra et Vṛtragna*, Paris, 1934, Lommel, Der arische Kriegsgott, 46 sqq. and Bailey, JRAS, 1953, 116.

*dasvar-* sb. nt. acc. sg. meaning, 'health'; this word is always associated with *baešaza-*. Barth. (Air. Wb. 702) translates both the words '*dasvarō*', and '*dāsmaṇī*' (Y. X. 18) by 'health' in view of the Pah. tr. 'drūstīh, druvistīh,' meaning 'health'. Kanga (Av. Dict. p. 252) derives the word from  $\sqrt{das}$ - to become healthy, to enjoy comfort, and translates 'comfort, happy state.' Prof. I. Gershevitch (The Avestan Hymn to Mithra. p. 198-199) translates both the words '*dasvar*' and '*dāsman*' by 'physical vigour' in view of the OPer. Inscr. 'da-tha-sa' and derives the word from OPer. base *daθ*=Av. *das*-to be vigorous. Pah. Ver. *drustīb*, *druvistīh*. Av. word *dāsmaṇī* which occurs only once in Av. literature (Y. Hā X. 18) means 'leading to *dāsman*- physical vigour'. See Barth. Air. Wb. 739 and E. Benveniste, Origines de la formation des noms en indo-européen, 22.

*baešazōm* — acc. sg. of *baešaza-* sb. nt. remedy, medicine, health. Skt. भेषज. Pali. *bēsaziśñih*.

*fradaθōm* — acc. sg. of *fradaθa-* sb. nt; 'growth, increase, advancement, prosperity, progress forwards'; derived from  $\sqrt{dā}$  with *frā*-pref; to promote, to further, to advance.

*varədaθōm* — acc. sg. of *varədaθa-* sb. nt; growth, increase; from  $\sqrt{varəd}$ - to increase, to augment, to cause to prosper. cf. Skt. वर्धति, वर्धयति.

*aojō* — acc. sg. of *aojah-* sb. nt. Skt. औजस् strength. There is another word *aogar-* occurring in Yt. XIII.12, which means 'strength' (Barth. Air. Wb. 38).

*vīspō-tanūm* — adj, acc. sg. of *vīspō-tanū-* of the whole body, of the entire body; derived from *vīspa-* all, whole, entire and *tanū-* body. cf. Skt. विश्वतनु, whose body is the universe.

*mastiṁ* — acc. sg. of *masti-* sb. f. knowledge; from  $\sqrt{mānd}$ - to impress a thing in one's memory. The word is evidently used in the sense of 'spiritual wisdom' and the joy that comes of it. cf. NPer. *masti* used by Persian Poet Hafiz and other Iranian poets to mean 'religious ecstasy' produced by drinking the 'wine'. Pah. Ver. gives *frazānakīh*, 'wisdom, intelligence'; See Barth. Air. Wb. 1155.

*vīspō-paēsañhōm-* adj. acc. sg. of *vīspō-paēsah-* Skt. विश्वपेशस्, 'containing all adornment, with all sorts of adornment'; 'all-embracing', many sided; derived from *vīspa-* all, whole, entire, universal and *paēsah-* *paēsañh-* from √*paēs*, Skt. पीश्- to colour, to adorn, means 'adornment, ornament' in the sense of Skt. भूषण. See *stōhr-paēsañhōm* in para 26 below.

*taṭ-* - dem. pron. acc. sg. nt. this ( i. e. all that has been mentioned above ).

*yāθa* - conj. Skt. यथा- so that, in order that. This sense of *yāθa-* 'so that, in order that,' when used in the final clause may be paralleled in the Veda also; cf. RV. X. 103.13 and VII. 97.2. See Reichelt. Aw. Elem. §765.

*gaēθāhva* - loc. pl. of *gaēθā-* sb. f. 'being, world', from √*gi-* to live. 'among living beings' ( Barth. ). See *gaēθyāi* in para 3 above. Pah. gēhān.

*vasō-xṣθrō* - nom. sg. of *vasō-xṣaθra-* adj. 'ruling at one's own will, free, independent'; derived from *vasō*, GAv. *vasō* adv. 'at one's pleasure or will' from √*vas-* to desire, to wish, to long for; and *xṣaθra-* Skt. क्षत्र- dominion, reign, kingdom. See para 25 below.

*frā-carāne-* impv. 1 sg. Ātm. of √*car-* Skt. चर् to walk, to move, to go about, with *frā-* Skt. फ्रा pref. I may move about, I may wander.

*tbaēśō-taurvā* - nom. sg. of *tbaēśō-taurvan-*, adj. overcoming the enmity or opposition, getting over hatred; derived from *tbaēśah*, sb. nt. Skt. देष्मू- hatred, enmity and *taurvan-* from √*tar-* ( Skt. तिर्ति ) to cross over, to get over, to overcome, meaning 'overcoming, getting over;' See Barth. Air. Wb. 815; see para 20 below. This word occurs in Yt. I. 14; *tbaēśō-taurvā* नामा ahmi. Kanga ( Av.Dict.p.230 ) takes it as nom. sg. adj. of <sup>o</sup>*taurvalṭ*, comp. of *tbaēśah*, malice, and *taurvalṭ*, pr. part. Par. of √*taurv-* smiting, breaking down, overwhelming ( ibid. p. 216 ) and translates the whole phrase by 'putting down or destroying malice; '

*drujəm-vanō-* nom. sg. of the comp. *drujəm-vana-* adj. 'overcoming the Druj, conquering the druj'; made up of *drujem*, *drujim*, lie, deceit personified 'Druj' and √*van-* Skt. वन्- to conquer, to win. This is to be regarded as an Aluk- comp.; see para 20 below where the same phrase occurs.

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## Text

*Nī taṭ, yaθa taurvayeni vīspanqm tbiśvatām tbaēśā daēvanām maśyā-*  
*nāmca, yāθwām pairikanāmca, sāθrām kaoyām karatnqmcā mairyānāmca,*  
*bizañgranām, aśāmañlanāmca bizañgranām, vohrkanāmca caθwara-sangranām,*  
*haēnayāscā pərəbu ainikayā davañiyā patqiyā.*

**Translation**

( And I ask ) for ( all ) this so that I may overcome the enmity of all ( my ) enemies, of the Daēvas and wicked mortals, of wizards and of witches, of tyrants and of those who are wilfully blind, wilfully deaf ( Kavi and Karapan ) and of the biped scoundrels and of the two-legged renegades, and of four-legged wolves, and ( that I may overcome the hostility ) of the army with the wide front, roaring and rushing onwards.

**Notes**

*taurvayeni*—impv. 1 sg. Par. of  $\sqrt{\text{tar}}$ - to cross over, to overcome, to get over; I may overcome.  $\sqrt{\text{tar}}$  pr. *titar-*, *taurvaya-*, *titāraya-*. cf. Skt. तिर्ति॑. K. E. Kanga and Taraporewala derives the word from  $\sqrt{\text{taurv}}$ -Skt. वृ॒.

*vīspanqm*—adj. gen. pl. of *vīspa-* Skt. विश्- all, every, everyone; whole, entire.

*tbiśvatəm*—gen. pl. of *tbiśvant-* ( i ) adj. opposed, hostile to ( ii ) noun, enemy; derived from  $\sqrt{\text{tbaeś}}$ - Skt. द्विष्- to hate, dislike, to be hostile towards; to injure, to offend. cf. Skt. द्विषति॑, pr. ( iter. ) *tbaeśaya-*; ppp. *tbiṣṭa-* ( see Kanga Av. Dict. p. 229 and Barth. Air. Wb. 816) cf. GAv. *daibiśvatō* *dvaeśā* in Y. Ha 28. 6. See Taraporewala, 'The Divine Songs of Zaraθustra' p. 107, 109 Pah. *bēśitərən*; tormentors, enemies.

*tbaeśā*—acc. pl. of *tbaeśali-* sb. nt. Skt. द्वेषस्, GAv. *dvaeśah-* hatred, enmity; offence. Pah. *bēś-* pain, sorrow, harm, hostility.

*daevanqm*—gen. pl. of *daēva-* daēvas, demons; of the daēvas, of the demons.

*mašyānqm-ca*—gen. pl. of *mašya-*, mortal; of the mortals. See *mašyō* in para 3 above.

*yāθwəm*—gen. pl. of *yātu-* sb. m. Skt. यातु॑, here the ending- *əm* is irregular; Skt. यात्नाम्; of the sorcerers, of wizards. Pah. *yātūk*.

*pairikanqm-ca*—gen. pl. of *pairikā*—f. sorceress, witch; derived from  $\sqrt{\text{par}}$ - to seduce, to enchant or  $\sqrt{\text{par}}$ - to fly ( NPer. *parīdan*-to fly ). *pairikā* is always used in Av. in association with *yātu-* and it seems to apply to the female of this species of evil beings, who seduce and lead astray the Mazdayasnians from the true faith by means of her amorous powers. Pah. *parīk-* 'witch, sorceress.'

*sāθrəm*—gen. pl. of *sātar-* *sāθr-* sb. m. person in power, ruler, chief, tyrant. Gershevitch says ( in his Avestan Hymn to Mithra p. 185 ) "Etymologically, *sātar* perhaps belongs to NPer. *sān* 'whetstone' OInd. *śisati*- 'to sharpen' and means 'enjoiner', cf. Germ. *Einschärfer*. Windischmann connected the

word with Vedic शत्रु- 'enemy, rival, hostile king', F. B. J. Kuiper, Acta Orientalia, XII. 196, with OPer-θāti " Pah. 'sāstārān' tyrants, oppressors cf. the word sāstarś in para 30 below.

*kaoyām-* gen. pl. of kavi- Skt. कवि. The original meaning of the word is 'royal, imperial' and this title has been prefixed to the names of the kings of the Kayanian Dynasty. They are mentioned in Av. and in later Persian works. e. g. Kava Husrava, Kava Viśṭaspa. But it was another brauch of the same family of the Kayanians, who were the most violent opponents of the Prophet Zaraθuštra. In the Gāthās the name Kaoy- is used for these royal opponents of Zaraθuštra, who stood for the old daēva-worship. Hence in the YAv; the word is employed in an extended sense of any enemy of the Zoroastrian Religion. The Pah. and Pāzand form is kayak, kīk. The word kayakān, kīkāu is, however, used in the special sense of 'those who are clever enough to see the truth but who would not-'— 'those who have eyes but would not see'. See Gershevitch, The Avestan Hymn to Mithra, p. 185-186. He translates 'hymn-mongers' following Prof. K. Barr.

*Karafnām-ca-* gen. pl. of Karapan- a derogatory term for the members of a class of priests of whom Zaraθuštra disapproved. The word 'Karapan' has no Vedic equivalent. The word has been connected with Skt. कर्प्त्य- ritual, with the deduction that Karapan meant a ritual priest, one engaged in ceremonies (Barth. Air. Wb. 455). Prof. W. B. Henning (Zoroaster, a Politician or a Witch-Doctor, p. 45) has recognised its connection with a khwarezmian verb 'karb-' to moan, to mumble, Skt. √कृष्ण-, in which case one might suppose it to have been used pejoratively by Zaraθuštra for the ordinary conservatively-minded priest, repeating or mumbling liturgies and prayers without much thought for their meaning. By either interpretation the Karapans are taken to be working priests, whereas the Kavis and usijs had mantic powers of wisdom and prophecy. The word karapan is used always in association with kavi in both GAv. and YAv. and its special signification is 'those who have ears but would not hear.' cf. Monier Williams Skt. Dict. p. 305. col. 1.

*mairyānām-ca-* gen. pl. of mairyā- (1) sb. m. scoundrel, felon. See para 11 above. (2) when used as adj. it means, 'false, malicious.'

*bi-sangranām-* gen. pl. of bi-saṅgra- bi-zaṅgra- adj. biped, two footed (of daēvic beings). Skt. द्विजङ्घानाम्.

*aśemaoīānām-ca-* gen. pl. of aśemaoīā- sb. m. distorters of truth, renegades, heretics, apostates; derived from aśa- Skt. अस- truth, righteousness and maoīā-from √muī- Skt. √मूङ्- to distort, to make silly. Pah. अश्मोी. a mere transcription of Avesta. See aśemaoīāhe- gen. sg. in para 31 below.

ca- encl. particle meaning and. The  $\sqrt{muh}$ -appears to behave similarly : with \*-gh- Av. ašəmaōya and Skt. मोघ-<sup>॒</sup>, मुघ- with \*-gh-, Khotanese mūysam̄dai- 'foolish' and Skt. मूढ़. See H. W. Bailey, Khotanese Texts IV. 79.

*voharkanām-ca-* gen. pl. of *vohrka-* sb. m. of wolves. Skt. वृक्ष Pah. gōrg-

*caθwarād- zāŋgrānām-* gen pl. of *caθwarā-zāŋgra-* adj. four-footed ( of daēvic beings ); derived from *caθwar-*catur- num. Skt. चत्वरः, चतुरः, चतसः; four, and *zāŋgra-* zāŋgra- foot. cf. *catajr-* f.

*haēnajūsca* - gen. sg. of *haēnā-* sb. f. Skt. सेना, a daēva-word, army. See Reichelt, Aw. Elem. § 367. Gershevitch ( The Avestan Hymn to Mithra p. 187 ) translates the word *haēnā-* by '( enemy ) army, enemies constituting an invading army, enemies organized for raids'. There is another meaning of the word *haēnā* viz. missile, cf. Yt. V. 120. Adj. derived from this noun is *haēnya-* Skt. सैन्य; 'belonging to the hostile army ' cf. Yt. VIII. 56. Pah. hēn,

*pərəθu-ainikayā* - adj. gen. sg. of *pərəθu-ainika-* f. 'with an extensive front, with the wide front'; derived from *pərəθu-* Skt. पृथु- wide, extensive, specious and *ainika-* Skt. अनिक- front. Pah. frāx - ānīk.

*davqīθyā* - gen. sg. of *davaqīnti* adj. f. pr. part. Par. of  $\sqrt{dav}$ - to speak, to howl, a daēva-word; howling, roaring.

*patqīθyā* - gen. sg. of *patanti* adj. f. pr. part. Par. of  $\sqrt{pat}$ - to rush ( technical term for the going of daēvic beings ). The  $\sqrt{pat}$ - when denoting movement is used in the daēva sense; on-rushing; rushing onwards.

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### Text

*Imām ḡwām paoirīm yānām, Haoma, jaiḍyemi, dūraoṣa, vahīštām ahūm ašaonām raocayhām vīspō-xtāθrōm.*

*Imām ḡwām bitīm yānām, Haoma, jaiḍyemi, dūraoṣa, drvātātōm aiṇhāsō tanvō.*

*Imām ḡwām Oritīm yānām, Haoma, jaiḍyemi, dūraoṣa darōYō-jītīm uštānahe.*

### Translation

This ( is ) the first gift, Oh Haoma, warding-off-death! ( that ) I request of thee : heaven of the righteous, bright and all-comfortable. This ( is ) the second gift, Oh Haoma, warding-off-death ! ( that ) I request of thee : soundness of this body ( of mine ). This ( is ) the third gift, Oh Haoma, warding-off-death ! ( that ) I request of thee: long life of ( my ) vital power

## HAOMA YAŚT

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## Notes

*īmōm* - dem. pron. acc. sg. m. Skt. इम्- this, See Jack. Av. Gram. § 422.

*ōwām* - Second per. pron. acc. sg. thee; used in the sense of abl. sg. here.

*paoirīm* - acc. sg. of paoirya- adj. first. Skt. पूर्व्यं, qualifying the noun *yānam*.

*yānam* - acc. sg. of *yāna*- sb. m. gift, favour, mark of favour; from √*yām*- Skt. यम् (यच्छ) to favour. Pah. *yān*, transcribed form of Av. *yāna*.

*jaidyemi*- pr. 1 sg. Par. of √*jad*- to ask, to entreat, to pray, to request; cl. 4. Pah. inf. *zastan*, NPer. *justan*. I ask, I request.

*dūraośa* - voc. sg. of *dūraośa* 'keeping death afar, warding-off-death'. See para 2 above. Rigvedic (IX. 101. 3) दुरोष्म ... सोमम् and Avestan 'haomēš ašava dūraośō (voc. sg. haoma *dūraośa*, acc. sg. *haomēm dūraośem*) have together preserved an ancient epithet of the sacred drink. This assures the close identity of the Old Indian and the Old Iranian religious vocabulary. The meaning, however, despite many translations, has remained uncertain. The Old Indian दुरोष्म occurs in three RV. contexts, for which we have commentaries viz. RV. (1) IX. 101.3 (2) VIII. 1.13 and (3) IV. 21.6. For further details on the interpretation of Skt. दुरोष्म, see Bailey's paper on 'Dvārā Matinām' in Bulletin of the School of Oriental and African Studies BSOAS. Vol. XX 1957 pp. 53-58.

*vahiśtēm ahūm*- acc. sg. of *vahiśta ahu*. Skt. वीस्तु असु, the best world. These two words are invariably found together in the special sense of the world of the righteous hereafter, i. e. paradise. cf. Pah. *Vahiśt*, Per. *bihisht*; meaning heaven, paradise.

*aśaonām*- gen. pl. of *aśavan*- Skt. अतावन्- adj. righteous, holy, 'of the righteous'; for the decl. of the word *aśavan*- m. see Jack. Av. Gram. § 313.

*raocaījhdm*- acc. sg. of *raocah*- *raocaījh*- Skt. रोचिस्- (i) adj. bright, shining; (2) sb. nt. light, day-light; see K. E. Kanga Av. Dict. p. 436 s. v. *raocaījh*. Here the word is used as an adj. qualifying the noun *vahistēm ahūm*.

*vīspō-śāθrēm*- acc. sg. of *vīspō*- *śāθra*- adj. 'having or bestowing all joy, delight or fortune' Pah. *hamāk śārīh*. The etymology of the word *śāθra*- is uncertain. Barth. (Air. Wb. 1876) derives the word *śāθra*- from *hū+āθra*- (breaking ?) and translates 'happiness'. K. E. Kanga (Av. Dict. p. 143) derives from √*śau*- to shine, to be radiant, to be happy + *θra*- suff. and translates (i) 'lustre, splendour, glory'; (2) 'happiness, ease, repose.'

*bitīm*- acc. sg. of *bitya*- ordinal num., second; Skt. द्वितीय.

*drvatātām-* acc. sg. of *drvatāt-* sb. f. health, soundness; derived from *dīva*-adj. Skt. दृष्टि healthy, firm. sound+तात् abst. noun suff. See Jack, Av. Gram. §842, Pah. *druvist-* द्रुष्टिश्च, well-going, welfare, sound progress.

*aiñhåssv-* gen. sg. f. of the pron. stem *a-*; the regular form should be *aiñhå* and with an epenthetic *i*, *aiñhå*. The form *aiñhås* is regularly found in Av. with enclitics like *ca* and it occurs often enough to be regarded as a regular formation and the *o* may be due to metrical or euphonic reasons. 'of this.' See Reichelt. Aw. Elem. § 567.

*tanvō-* gen. sg. of *tanū-* f. Skt. तनु- body; for the decl. of the Av. *tanū-* See Jack, Av. Gram. § 271.

*θritīm-*acc. sg. of *θritya-* ordinal num., third; Skt. तृतीय.

*darəyō-jitīm-* acc. sg. of *darəyō-jiti-* sb. f. long life; derived from *darəyā*, *darəga*, Skt. दीर्घि, long and *jiti-* life, abst. noun from √*ji-* to live.

*uśtānahe-* gen. sg. of *uśtāna-* sb. m. nt. life, vital power. Pah. *gyān*-life, vitality. For the explanation of the word see Bailey Indo-Iranian Studies II in the Transactions of the Philological Society 1954. pp. 135-142.

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### Text

*Iməm θwə̄m tūirīm yānəm, Haoma, jaiðyemi, dūraoša, yaθa aēšō amavād  
θrājədō fraxstāne zəmā paiti, tbaešō-tanrvā drujəm-vanō.*

*Iməm θwə̄m puxdōm yānəm, Haoma, jaiðyəmi, dūraoša, yoθa vərdθraja  
vanat-pəšənō fraxstāne zəmā paiti, tbaešō-taurvā drujəm-vanō.*

### Translation

This (is) the fourth gift, Oh Haoma, warding-off-death ! that I request of thee: that I, efficient, courageous (and) satisfied, may move about upon (this) earth, overcoming the enmity and conquering the druj-deceit.

This (is) the fifth gift, Oh Haoma, warding-off-death! (that) I request of thee: that I, victorious (and) winning the battle, may move about upon (this) earth, overcoming the enmity and conquering the druj-deceit.

### Notes

*tūirīm-* acc. sg. nt. of *tūiryā-* ordinal num. fourth. Skt. तृतीय, तृथं. See *at-tūirīm* in para 14 above.

*aēšō-* nom. sg. of *aēša-* adj. 'efficient, effectual'; 'influential'; 'having the desired effect'; 'happy', from √*iš-* Skt. √इष्- to seek for, to desire, to wish, to

hear, to demand; pr. iṣa-, iṣasa-, aēṣaya-; fut. aēṣya-; ppp. iṣta-. K. E. Kauga takes yaθa-aēṣṭ as a compound, and translates 'according to my wish', 'at will'. Prof. Taraporewala translates 'full of power'.

*amavā-* noun. sg. of amavānt- adj. courageous, possessing power, vigorous; Skt. अमवन्त्; derived from ama- sb. m. Skt. अम्- strength, force, charge; and vānt- possessive suff. Gāθic ḍmavaṇt.

*Orq̑fədā-* nom. sg. of ḍraṭədā- ḍraṭdā- adj. satisfied, content; cf. Skt. तुंपति. he becomes satisfied; it is ppp. of √*θraṭ*- Skt. तुङ्- to satisfy, to be satisfied or sated. ḍraṭaijh- sb. nt. means 'contentment, satisfaction'; See Kauga Av. Dict. p. 236 and Barth. Air. Wb. 805-806.

*fraxštānc-* impv. 1 sg. Ātm. of √stā- to stand with frā- pref; I may move about. "The insertion of the x has to be noted after the pref. frā, and it is partly responsible for the shortening of the ā of frā. The insertion of x before syllables beginning with s+consonant is a common phenomenon in Iranian; cf. xšvas, xštāt, spaxštīm, etc". See Reichelt, Aw. Elem. §174.

*puxḍam-*acc. sg. of ordinal num. puxḍā- fifth. The suff. is the same as seen in Skt. चतुर्थं, षष्ठं. Av. shows only two ordinals in θ/ðā, puxḍā- and haptabā-. See Whitney, Skt. Gram. § 487c where he mentions the rare forms पञ्चथं and सप्तथं, in Skt. The word when used as adverb means 'fifthly, in the fifth place'.

*vṛṣṭra-jā-* victorious. See para 16 above.

*vanaṭ-pōṣanō-* nom. sg. of vanāt- pōṣana- adj. winning the battle; derived from vanāt, vanānt, pr. part. Par. of √van- to win, to conquer, meaning 'winning, conquering' and pōṣana- sb. nt. Skt. पृत्ना- sb. f. battle, fight; from √parāt- Skt. पृत् to fight. cf. Pah. word niptar-, and NPer. 'nabard', meaning 'fight, struggle, battle'. In Ābāu Yt. (V.109), this word pōṣana- is the name of a daēva-worshipper and it is proper noun, m.

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### Text

*Imām θwqm xstūm yānām, Haoma jaīdyemi, dūraoṣa, paurva tāyūm,  
paurva gaḍām, paurva vahrkām būīdyōimaiḍe; mā- ciś paurvō būīdyāēta nō,  
vīspe paurva būīdyōimaiḍe.*

### Translation

This ( is ) the sixth gift, Oh Haoma, warding-off-death ! ( that ) I request of thee: may we become aware beforehand of the thief, beforehand

of the brigand ( and ) beforehand of the wolf; let not any ( of our enemies) become aware beforehand of us, ( on the contrary ) may we become aware beforehand of all.

### Notes

*x̄stūm-* acc. sg. of ordinal num. *x̄stva-* sixth. cf. Skt. षष्ठम्. Pah. saštm.

*paurva-* adv. beforehand. Skt. पूर्वं.

*tāyūm-* acc. sg. of *tāyu-* stāyu- thief, sb. m. Skt. तायु, स्तायु.

*gaðəm-* acc. sg. of *gaða-* sb. m. brigand, bandit. Pah. gaðak. This word may be distinguished from the same and similar word *gaða-* sb. f. Skt. गदा, club, mace. cf. *gaðavara-* adj. in para 10 above. There is another word *gaðōti* sb. m. with the same meaning in Av.

*vəhrkəm-* acc. sg. of *vəhrka-* sb. m. Skt. वृक्ष- sb. m. wolf; Pah. and NPer. *gurg-*

*būiðyōimaiðe-* opt. 1 pl. Ātm. of √*buð-* to perceive, to recognise, to become aware of; to smell of. Skt. बुध्य-; pr. *baða-* *baoda-*, *būiðya-*; caus. *baðaya-*; ppp. *busta-*; meaning, 'may we become aware of'. This same word occurs at the end of this para. In this same para the word *būiðyaēta* occurs. It is opt. 3. sg. Ātm. of √*buð-* to know, to perceive, to recognise, meaning 'let him become aware of'.

*mā-* particle of prohibition 'not', joined usually with the inj., sometimes also with opt., subjv. or impv. Skt. मा. cf. Ābān Yt.- Yt. V. 92, where *mā* appears as *ma-* as in *ma-kasviś*, *ma-stri* etc. See Jack. Av. Gram. § 866. note. cf. Gujarati *mā*; meaning 'not'.

*ciś-* interrog. pron. nom. sg. m. f. ci- any one. The word is encl. See Jack. Av. Gram. § 407.

*paurvō-* adv. beforehand; the form is nom. sg. of *paurva-*; see above *paurva-*.

*nō-* First per. pron. acc. pl. us.

*vīspē-* acc. pl. m. of *vispa*; see para 24 below; all. Skt. विश्व.

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### Text

*Haomo aēibiś yōi aurvantō hita tax̄ṣənti arənāum zāvara aojāś-ca  
bax̄saiti. Haomō əzīzanāitibis̄ daðāiti x̄ṣaētō-puθrīm uṭa ašava-frazaintīm.  
Haomō taēcīl yōi katayō naskō-trasāñjhō əñjhəṇte spānō mastīmcā bax̄saiti.*

**Translation**

Haoma bestows strength and power upon those who urge well-trained steeds to goal. Haoma bestows on the pregnant women the birth-of-a-brilliant-son as well as a righteous progeny. Haoma granteth wisdom and fervour unto those who are engaged desiring earnestly ( katayṣ ) for studying the Nasks-Scriptures.

**Notes**

*aēibiś*—inst. pl. of dem. pron. a-, inst. used for dat. ( Reichelt, Aw. Elem. § 428 ) unto those.

*yōi*—rel. pron. nom. pl. Skt. ये ; who.

*aurvantō*—Reichelt takes this word as nom. pl. of aurvant- sb. m. and translates 'heroes' and he explains the construction as 'incorporation of the antecedent' ( Aw. Elem. §738 ). When the word is used as an adj., it means 'quick, speedy, brave', cf. Skt. अर्वन् adj. sb. m. Prof. Taraporewala follows Kanga and takes *aurvantō* as acc. pl. of aurvant- and translates 'steeds, horses'. Pah. arvand- (1) as adj. swift, quick, prompt; (2) as sb. it means 'a racer, war-horse, race- horse'. cf. V. 57.27 *aurvantō* and Y. 11.2 *aurvatām*.

*hita*—acc. pl. of hita- sb. m. originally ppp. of √hi- Skt. सि- to bind to restrain; lit. yoked. The word is used in dual or plural and refers to teams of horses, two- horse team. Pah. frahixt, trained, skilled.

*taxṣənti*—pr. 3 pl. Par. of √taxṣ, extended form of √tac, to run ( of men ), to flow ( of waters ); pr. taxṣa- 'they let run, they send forth to ' Pah. inf. taxtan- to run, to flow, or tačitan-. Pah. Ver. here peculiarly translates Av. taxṣənti by 'tōxšāk kūnēt' 'renders diligent'.

*arənāum*—acc. sg. of arənav- combat, struggle, battle, victory; Barth. ( Air. Wb. 196 ) says that the origin is uncertain and that it is probably cognate with the form ərənāvi and that it probably meant 'that which is gained', i.e. victory. Kanga ( Av. Dict. p. 46 ) derives from the √ar- to get, to acquire, cl. 5 and translates 'race- course'. The word is hapax legomenon and is left untranslated into Pah. Ver. At what stage this word has been added in the text we can not easily express any opinion. In my opinion the word arənāum is acc. sg. of arənav- arənu- 'goal', 'a gift', 'gain' derived from √ar- to obtain, to get, to grant.

*baxṣaiti*—pr. 3 sg. Par. of √baxṣ. ( a deriv. from √baj- to share, to allot, to apportion with ṣ- suff. ) to apportion, to distribute, to divide, to bestow;

meaning 'bestows, grants'; pr. *baxš-*, *baxša-*; (iter.) *baxšaya-*. Pah. inf. *baxšitan*, *baxtan-* to apportion, to distribute.

*azīzanāitibīś-* inst. pl. *azī-zanāiti-*, pr. part. f. of  $\sqrt{zau}$ - to beget, to bear children, with *ā-* pref., meaning 'those fit to bear children, those who are bearing'; the inst. pl. is used for dat. pl. The correct text should be *azīzanāitibyō*. cf. *zizanāitiś-* nom. pl. f. in Yt. V (*Ābāu*). 87. See Barth. Air. Wb. 1658.

*daðāiti-* pr. 3 sg. Par. of  $\sqrt{dā}$ - Skt. धा- (1) to give, to grant, to assign; (2) to put, to appoint, ordain; to make, to create; meaning grants, bestows'.

*xšāētō-puθrīm-* acc. sg. of *xšāētō-puθrya-sb.* nt. 'possession (i.e. birth) of a brilliant son; made up of *xšāēta-* ppp. of  $\sqrt{xši}$ - to shine, used as adj. shining, brilliant and *puθrya-* possession of son.'

*ašava-frazaintīm-* acc. sg. of the comp. *ašava-frazainti-* sb. f. religious progeny, pious progeny, 'faithful descendants' (Reichelt). The word is collective, hence sg. It is made up of *ašava-* Skt. *ṛtāvan-* follower of Aša-, faithful, righteous, holy and *frazainti-* sb. f. progeny, offspring; from  $\sqrt{zan}$ - to be born, to beget; Pah. frazand.

*taē-cīt-* dem. pron. nom. pl. m. used for dat. pl. The *cīt* is the indef. enclitic pron. used here almost in the sense of all (lit. any one); meaning, 'all those'.

*katayō-* Barth. (Air. Wb. 433) takes it as an adj. nom. pl. of *kati-* 'willing, ready' from  $\sqrt{kau}$ - Skt. कौ- to love, to have a longing for. But in his Handbuch der airanische Dialekt, he takes *yōi katayō* as 'everyone who'. taking *kati* as an interrog. pron. stem. K. E. Kanga (Av. Dict. p. 123) takes it as nom. pl. of *kati-* sb. nt. from  $\sqrt{kan}$ - to dig, cl. 1 and 2 and translates 'the master of a house or family, a landlord.' cf. Av. *kata-* Vend. II. 26 and V. 10,11 meaning 'house, dwelling place'. Pah. Ver. translates the word by 'katakīk' 'pertaining to the house, household'. (Pah. Yasna and Visparad ed. by B. N. Dhabhar p. 65). Skt. Ver. of Y.IX gives *ghastha-* 'a brāhmaṇa who is married and has founded a family'. Is the word *katayō-* miswritten for *patayō*, house-holders, masters of the house? The word is found once in the entire Av. literature. I accept Bartholomae's meaning as given in Air. Wb. 433 and translate -'aspirant, enthusiast or desiring earnestly'.

*naskō-frasājīhō-* adj. nom. pl. of *naskō-* *frasa-* 'studying the Nasks or Scriptures'. The word is derived from *Naska-* Scriptures, collection of the holy texts and *frasa-* from  $\sqrt{sāh}$ - Skt. शास्- to teach, to instruct with *frā-* pref. The Nasks were the collections of the ancient Av. texts which were contained in 21 separate books or groups of texts. These are enumerated in Pah. books. The

eighth and ninth books of the Pah. Dēnkart are devoted entirely to the summary of the contents of all the Nasks.

ājihante— pr. 3 pl. Ātm. of √āh-Skt. आस्- to sit; they sit, they are seated, are engaged; cf. Aśi Yt. (Yt. XVII). 10 and 11 : ājihente. See Bailey, Zoroastrian Problems in the IX Century Books, Oxford 1943. p.6. Taraporewala translates, ‘are occupied’.

spānō— acc. sg. of spānah- sb. nt. ‘ holiness, sanctity ’; cf. the word spənta- holy. Pah. Ver. aβzōnīkīh, meaning ‘increase, bountifulness’.

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### Text

*Haomō tās-cit yā kainīnō ājhaire darəyām aīrvō haiθīm rādāmca baxšaiti, mošu jaiθyamnō hu-xratuš.*

### Translation

Haoma bestows upon those who have remained virgins for-a-long-time without husbands, faithful and loving ( bridegrooms ) as soon as the Wise-one ( is ) entreated.

### Notes

*tās-cit*— dem. pron. nom.pl. used for dat. pl. See *taē-cit* in para 22 above; unto all those.

*yā*— rel. pron. nom. pl. f. antecedent to the word *tās-cit*; meaning, who.

*kainīnō*— nom. pl. of *kainīn-* f. virgin, unmarried girl, maid; the stems *kainyā-* and *kainī-* are also found. Barth. states that the form in *kainī-* is the most correct. Skt. कन्या; Pah. kanīk, kauīzak; Caspian dialects *kina*, meaning ‘ daughter ’.

*ājhaire*— perf. subjv. 3 pl. Ātm. of √āh- to sit. Skt. आस्; have remained. See Jack. Av. Gram. § 609 and § 452 and Kanga Av. Gram. § 457 p. 240. Prof. Taraporewala takes the word as pr. 3 pl. Ātm. of √āh- to sit. the - r - ending in Ātm. is used in Av. more often than in Skt. ( Reichelt, Aw. Elem. § 257). See Yt. X- Mihr Yt. 45. ājhaire and Barth. Air. Wb. 344-45.

*darəyām*— originally acc. sg. of *darəyā-* adv. for a long time. Skt. दर्शि॑. Pah. dēr, long.

*aīrvō*— nom. pl. of *a-īru-* adj. ( lit. ‘ not pregnant ’ from *īru-* \*garav- heavy; Skt. अयु- ) only f. ‘single, unmarried ( of maidens. )’ ( Barth. Air. Wb. 49 ).

K. E. Kanga ( Av. Dict. p. 17 ) explains the deriv. of the word as from a- neg. particle and Yru- Skt. युर्- husband; and translates 'without-husband.' It was considered in Ancient Iran a great misfortune for a girl to remain unmarried for a long time, cf. Vend. III. 24 and IV. 47. See my introduction to Dev. Ed. pt. III.

*haiθīm-* acc. sg. of *haiθya-* ( 1 ) adj. Skt. सत्य-, true, faithful, real; ( 2 ) as adv. it means 'truly, indeed, verily'. Barth. in quoting this passage (Air. Wb. 1521) under *rāda-* and also ( 1761 ) under *haiθya-* marks this word *haiθīm* as doubtful and proposes to read *paiθīm-* Skt. पतिम्. He takes *rāda-* Gāthic *rāda-* sb. m. to mean 'minister' from √*rād-* to make ready, to prepare, to be ready, to protect.

*rāðam-* acc. sg. of *rāða-* sb. m. 'provider, guardian ( of the family ), lover, husband, caretaker'. ( Barth. Air Wb. 1521 ). Pali Ver. *rāt-* is a mere transcription of the Av. word, where t substitutes Av. ð. This is further supported by the commentary ' *Ku- śān śōð bē paðtākēnēt*' i. e., he shows them a husband. The word is derived from √*rāð-* Skt. रात् to protect.

*moṣu-* adv. Skt. मञ्जु- soon, immediately, quickly, as soon as.

*jaiðyamnō-* nom. sg. of *jaiðyamna-* pr. part. pass. of √*jað-* Skt. गद्- to beseech, to request, to entreat; meaning ' being requested, being entreated'.

*hu-xratuś-* nom. sg. of *hu-xratu-* adj. Skt. सुकृतु judicious, the wise, discreet, possessing good sense. The word is derived from *hu-* Skt. हु- good, and *xratu-*, MPer. *xrat-*, reason, wisdom. Note the divergent meaning of Khotanese *grata-*, *grra-* 'commandment, injunction, admonition'. For a review of various interpretations of *xratu-* cf. Altpersische Inschriften, von Ernst Herzfeld 1938, 235 ff.

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### Text

*Haomō təm-cit, yim Kərəsənīm apa-xšaθrəm nišāðxyat, yō raosta xšaθrō-kāmja, yō davata: 'nōiṭ mē apəm āθrava aiwištis vərəiðyē daiñhava carāt; hō vīspe vərəiðinqm vanāt, nī vīspe vərəiðinqm janāt'.*

### Translation

Haoma caused to step down him even who ( was ) Kərəsənī from ( his ) power, (him ) who bewailed with apprehension for his reign, (and ) who bragged: ' Never henceforth in my land shall ( any ) priest move about for propagating religious teachings; ( else ) he might overcome the whole of ( my ) fortune, he might strike down the whole of ( my ) greatness.

## HAOMA YĀST

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## Notes

*təm-cīl-* dem. pron. acc. sg. m. 'him indeed, him even'.

*Kərəsānīm-* Proper Name. acc. sg. of Kərəsānī- name of the opponent of the Mazdayasnian Faith. Barth. ( Air. Wb. 470 ) says that Kərəsānī is identical with Vedic कृशानु- the heavenly archer, who protects the divine Soma from the falcon. In spite of this identity it is certain that Kərəsānī of the Av. was a historical personage. He was a prince inimical to the Mazdayasnian priests, who was dethroned by Hōm.

( 2 ) Prof. Justi ( Iranisches Namenbuch 161 ) regards him 'as an enemy of Hōm, the demon of hunger' and takes his name as a synonym of Kərəsas-ca ( Yt. XI. 6 ) 'the demon of hunger'.

( 3 ) Prof. Spiegel ( Commentar über das Avesta I. 103 ) takes both the words Kərəsānī and Kərəsasca as common noun and says that according to the pl. form of the latter word and according to their Pah. rendering Karsyāk not one but several persons are meant here.

( 4 ) Prof. Darm. ( Zend-Avesta II 484 no. 21 ) says that Kərəsānī is a common noun, the designation of the idolators persecuting the Mazdayasnians and identifies Av. Kərəsānī with Alexander the Great. He fixes the date of the composition of Hōm Yt. on the strength of the Pah. Ver. Karsyāk after the fall of the Greek domination in Iran, either 140 B. C., when Mithridates the Great liberated Iran from the Greeks after his decisive victories over the Seleucides and founded Arsacide Empire or 50 A. D. when Vologeses inaugurated the Zoroastrian renaissance ( Zend-Avesta I p. 82-83 ). Prof. Barth. doubts that Av. words Kərəsānī and Kərəsasca as presumed by Spiegel are synonymous as he translates the word Kərəsasca by 'waylayers, highwaymen saunterers' ( Air. Wb. 469 ). The ancient Av. legend of Kərəsānī was lost for the Pah. translator, who tries to find in it another person or persons who stood nearer to himself chronologically. These were the Christians. See my Pah. Ver. of Yāsts. Bombay. 1941. pp. 42-43.

*apa-xšaθrəm-* adj. acc. sg. of apa-xšaθra- dethroned, derived from apa- Skt. अप् away from + xšaθra- rule, sovereignty, kingdom. Pah. bē hač ḫatāyīh, from sovereignty.

*nišādāyač-* impit. caus. 3 sg. Par. of √had- Skt. √सद् - with ni- Skt. नि pref. lit. made to sit down, caused to step down.

*raosta-* s-aor. 3 sg. Ātm. of √ruð- Skt. √रुद् to bewail, to weep, to lament; bewailed, wept. This root ruð- has other meanings also, which are not applicable here : ( 1 ) √ruð- ( Skt. रोधति, रोहति, रुरोह, रुठः ) to sprout, to shoot, to grow; ( 2 ) to avert, to keep off, cf. Skt. स्त्राधिम्, रोधयति; ( 3 ) to flow.

*xṣaθrō-kāmya-* Barth. (Air. Wb. 546) takes the comp. as sb. f. inst. sg. of *xṣaθrō-kāmyā* and translates 'with apprehension for his reign'. Reichelt follows Barth. and explains the case as 'instrumental of cause' (Aw. Elem. § 451). K. E. Kanga (Av. Dict. p. 151) takes the comp. as loc. sg. of *xṣaθrō-kāma-* and translates 'in desire or ambition of sovereign power'. cf. Jack, Av. Gram. § 222 and § 239. In either case the ending is irregular. If we accept inst. sg. we have to explain the form as *xṣaθrō-kāma + ā*, the y being euphonic. See Aw. Elem. § 333. Note that the word is *hapax legomenon*. Pah. Ver. gives 'pat ḫatāyīh-kāmakīh', 'with a desire for sovereignty.'

*davata-* impf. 3 sg. Ātm. of  $\sqrt{du}$ - to speak (of evil beings); spoke, prated, bragged.

*aṛḍam-* adv. hereafter, henceforth.

*āθrava-* sb. m. nom. sg. of *āθravan-*, Skt. अर्थवन् priest.

*aiwištī-* Barth. (Air. Wb. 95) takes it as sb. f. acc. pl. object of *vərəiðyē-* and derives it from *aiwi-* Skt. अभि pref. and  $\sqrt{ah}$ - Skt.  $\sqrt{\text{अस्}}$ - to study, comparing with Skt. अभ्यास and translates 'religious study or teaching'. The suff. in this case is *ti-*. K. E. Kanga (Av. Dict. P. 6) takes it as nom. sg. sb. m. of *aiwištī-* and translates 'a teacher, an instructor' deriving from  $\sqrt{stā}$ - to stand with *aiwi-* pref. Skt. अभिष्टा. Pah. Ver. gives 'pat apar- $\ddot{\text{a}}\text{muri}ñih'$  meaning 'on ardent study'. This word occurs once in the Av. literature.

*vərəiðyē-* inf. from  $\sqrt{varəd}$ - to increase, to augment. meaning 'in order to increase, in order to propagate' (Barth. Air. Wb. 1420). This word is rendered into Pah. Ver. by 'pat kāmak', at will.

*daiñhava-* loc. sg. of *daiñhu-* daxyu- land, province. sb. f. 'in the land, in the province.'

*carāt-* aor. subj. 3 sg. Par. of  $\sqrt{car}$ - to go, to move; may move about, may go about.

*vīspe-* acc. pl. m. agreeing in gender with the partitive genetive *vərəiðinām* (Reichelt); all, the entire, whole.

*vərəiðinām-* gen. pl. of *vərəiði-* sb. m. growth, growing, grandeur, from  $\sqrt{varəd}$ - to increase. cf. Skt. वर्धति, वर्धयति; luck, fortune; Pah. Ver. gūrtīh, heroism, bravery, valour.

*vanāt-* subjv. 3 sg. Par. of  $\sqrt{van}$ - Skt. वन्- to win, to conquer, to overcome; he might win or overcome.

*ni...janāt-* subjv. 3 sg. Par. of  $\sqrt{jan}$ - Skt. वृह्ण- to smite, to kill, with ni- Skt. नि pref; he might strike down.

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### Text

*Uṣta-tē, yō x̄ā aojajha vasō-x̄aθrō ahi, Haoma! Uṣta-tē, <yō> apivatahe pourvacqm ərəzuxdānām; uṣta-tē, nōiṭ pairi-frāsa ərəzuxdām pərsahē vācim.*

### Translation

Hail to thee, Oh haoma! who through thine own strength art ruling-at-will.

Hail to thee! Thou dost understand (the significance) of the many utterances rightly-spoken.

Hail to thee! Thou dost never question the truly-spoken word by cross-questioning.

### Notes

*uṣta-* (i) adv. according to one's will or desire, loc. sg. of *uṣti-* sb. f. from *vas-* to desire, to long for, to wish; (ii) as sb. meaning 'fortune, hail, happiness. See Barth. Air. Wb. 417. The Av. expression employed here *uṣta tē* seems to be an exclamatory phrase, meaning 'Hail to thee'. Pah. Ver. *nēvak*, happy, good.

*x̄ā-* refl. pron. inst. sg. 'by thine own'. Skt. स्व.

*aojajha-* inst. sg. of *aojah-* *aojajb-* Skt. ओजस्- sb. nt. strength; by means of the strength, through the strength.

*apivatahe-* pr. 2 sg. Par. of *vat-* with *api-* pref. to understand, to comprehend, to be acquainted with. cf. Skt. अपिवतति, अपिवातयति; thou dost understand. pr. *vata-*; caus. *vātaya-*; 'to have or get knowledge of'; Pah. Ver. *andar dāuēh-* thou understandest. Skt. Ver. *madhyam jānāsi*.

*pourvacqm-* gen. pl. of *pouru-vac-*, sb. m. 'many sayings' (Barth.); 'full (spoken) words, i. e. words replete with meaning' (Kanga).

*ərəzuxdānām-* gen. pl. of *ərəzuxdā-* adj. rightly or truthfully spoken; derived from *ərəz-* *arš*, rightly and *uxdā-* ppp. of *vac-* to speak, spoken; Skt. अर्जूक्. cf. *ərəzuxdām* below in this para, acc. sg. Its Av. synonym is *aršuxdā-*.

*pairi-frāsa-* inst. sg. of *pairi-frāsa-* sb. m. lit. 'by asking round about, by cross-questioning'; derived from *pairi-* Skt. परि- round about and *frāsa-* questioning from *pərəs-* Pah. *pursitan-* Skt. पूच्छ्- to ask.

*pərsahi-* pr. 2 sg. Par. of *pərəs-* to ask; thou dost ask, thou dost question.

*vācim* (var. *vācəm*)—acc. sg. of *vāc-* sb. m. f. from *vac-* to speak; voice, speech, word-formula, prayer. Skt. वाच्.

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**Text**

*Fra-te Mazdā barat̄ paurvanīm aiwyāñjhanam stehr-paēsañhōm, Mainyū-tāśtōm, vañuhim daēnqm Māzdayasnīm. Āat̄ aiñhe ahi aiwyāstō barṣnuś paiti gairinqm drājañhe aiwiðāitiśca gravaſca mañgrahe.*

**Translation**

Forth for thee did Mazdā bring the first sacred-girdle star-studded, woven by the two Spirits-( the girdle which is ) the excellent Religion of Mazdā-Worship. Since that time ( āat̄ ) invested with this ( girdle ), thou art ( dwelling ) on the tops of the mountains in order to preserve the words and secrets of the Holy Spell-mañgra.

**Notes**

*fra ..barat̄-* impf. 3 sg. Par. of  $\sqrt{bar}$ - Skt. भर्- with *frā-* Skt. प्रा. pref. meaning 'brought forth'; augmentless.

*mazdā-* nom. sg. of Proper Name Mazdā- all-knowing.

*paurvanīm-* acc. sg. of paourvanya- adj. Barth. ( Air. Wb. 873 ) leaves out the meaning of the word as obscure and doubts it's relationship with Skt. पर्वन् as proposed by Prof. M. Haug. This word is variously translated : antique, former, ancient ( Darm. ); first ( Spiegel and Justi ); forth ( Mills ); first ( Taraporewala ). This word occurs once in the Av. literature. Pah. Ver. 'parvani' is a mere transcription of the Av. word 'paurvanīm' cf. Grassmann Wb. 792 s. v. 'parvan'.

*aiwyāñjhanam-* acc. sg. of aiwyāñhana- sb. nt. made up of *aiwi*+*yāñjhana*- pr. part. Par. of  $\sqrt{yāh}$ - Skt. यास्- to put on a girdle, to gird round about; meaning 'the girdle'. This is the sacred girdle, called in Pah. 'kustik' which is worn round the waist by every Zoroastrian from the day of investiture to the moment of death. The ceremony of investiture which is called the 'Navjot' in Parsi parlance takes place between-the ages of seven and fifteen. This Navjot ceremony corresponds to the उपनयन ceremony in India. It may be pointed out that the Hindu 'Yajñīpavita- यज्ञोपवात्' is worn across the shoulder of the person.

*stehr-paēsañhōm-* acc. sg. of stehr- paēsañh- adj. 'adorned with stars, inlaid with stars, star-studded; derived from stehr- star, sb. m. Skt. स्तारक्, तारक्; cf. inst. pl. स्तृभिः star. The hr- in stehr is noticeable owing probably to

## HAOMA YASHT

strong stress accent on the first member of the compound + paēsah- paēsajh- Skt. पैशस्, adorning, bespangling; from √paēs- Skt. विश्- to colour, to adorn. See the word vispō- paēsajhəm in para 17 above.

There is probably a reference to the ancient Aryan myth about Orion's belt. B. G. Tilak in his wonderful book 'Orion' discusses this passage at length and comes to the conclusion that 'the girdle of Haoma and the यज्ञोपवीत mentioned in the verse of ब्रह्मापनिषद् are identical with the belt of Orion, star-studded like that of Haoma'.

*mainyū- tāštam* - acc. sg. of mainyu-tāšta- adj. 'made by the spirits, fashioned by the spirits'; made up of mainyū- Skt. मन्यु. sb. m. mind, spirit and tāšta- ppp. of √taš Skt. तश्, Pah. tāšitan- to form, to fashion, to create; pr. taša-, taš-; s- aor. taš-; perf. tataš- plpt. tataša-.

*vaijuhīm* - acc. sg. of vaijuhī- adj. f. good, excellent.

*daēnām* - acc. sg. of daēnā- f. religion. Pah. and NPer. dīn-. Geld. connects the word with √dāy- Skt. दी Pers. dīdan- to see, to observe. There is another daēnā- which means 'the inner Ego or Conscience'. The word is in apposition to aiwyāñhanəm.

*māzdayasnīm* - acc. sg. of māzdayaṣni- adj. derived from mazdayasna- strengthened with Vṛddhiḥ; 'belonging to the worshippers of Mazdā, Mazdā- worshipping'; Mazdā- All-Knowing, God + yasna, Skt. यज्- from √yaz- Skt. यज्- to worship, to adore.

*āat-* - adv. Skt. आत्-, then, thereupon, since that time; but; for.

*aiñhe-* gen. sg. of dem. pron. a- m. of this; Skt. अस्य. This refers to the daēnā- girdle of Haoma. On the gen. used with ppp. in-ta, see Reichelt, Aw. Elem. § 501.

*aiwyāstō-* nom. sg. m. of aiwyāsta- ppp. of √yāh- with aiwi- pref., to put on; girded with, invested with (the girdle).

*barṣnuś-* acc. pl. of barṣnu- barəšnu- sb. m. height, summit, top, uppermost part; from √barez- to rise, to grow high.

*paiti-* prep. Skt. प्रति- upon, on, governing the noun barəšnuś.

*gairinām-* gen. pl. of gairi- Skt. गिरि-, of the mountains.

*drājanjhe-* Barth. (Air. Wb. 774) takes it to be an inf.- dat. sg. of √draj- to hold fast, to guard and translates, 'in order to hold fast, in order to preserve'. K. E. Kanga (Av. Dict. p. 274) takes it as dat. sg. of drājanj- and translates 'through the ages'. Prof. Taraporewala takes it as an adv. and translates 'for a long time.' Prof. Reichelt takes it as dat. sg. of drājah- sb. nt. and translates 'for a long time.'

and compares it with Av. *dareYa-* adj. and Skt. द्राविष्मन्- sb. m. and translates 'for ever, for a long period'. Note that the word is hapax. Prof. Haug takes the word as inf. and translates 'to make lasting'. Pah. Ver. gives 'drāz' meaning 'long'.

*aiwiðāitišca*- acc. pl. of *aiwiðāiti-* sb. f. which Prof. Barth. (Air. Wb. 91) translates 'words'; so also Reichelt; Kanga translates 'defence'. Prof. Haug remarks: 'the term *aiwiðāiti-* must be equivalent to Skt. अभिधान्, name, appellation, word'; and Prof. Taraporewala follows suit. The word is hapax. Prof. Karl Hoffmann translates 'Zäumungen', i. e. 'bridles' reins. Pah. Ver. translates 'drājajhe *aiwiðāitišca*' by *tākō ān ī drāz apar rōbišnīh*, i. e. 'up to the period of long superior progress with a gloss '*tāk Tānī passēn*', i. e. 'up to the Final Body or Resurrection'.

*gravasca*- acc. pl. of *grava-* sb. m. stick, staff, support, from √*grab-* Skt. ग्रभ्- to hold, to grasp Barth. (Air. Wb. 529) translates lit. 'taking together (of words etc.)' from √*grab-* to hold, to seize and gives the meaning 'sentences'. But he (Z. Air. Wb. 175f.) takes *gravasca* as nom. sg. from *grava-* 'Rohrstock, Stock' 'cane, stick' and compares the form with 'graom' acc. sg. occurring in Vend. 9.14. K.E. Kanga derives it from √*gar-* to sing, and translates 'hymns'. The word is hapax legomenon. Prof. Karl Hoffman translates the word by 'Griffe' handles. I think the word may be read \**garəwasca* acc. pl. of *garəwa-* sb. m. Skt. गर्भ्- lit. womb, inner meaning, secret. As the word stands in the text it can be translated by 'comprehension, the act of grasping with the mind'. This suggested meaning would suit the context well.

*māθrahe*- gen. sg. of *māθra-* Skt. मत्र- ; of the Holy Spell, of the Scriptures. See Prof. W. B. Henning Volume where Prof. Karl Hoffmann in his paper 'Zur Avestischen Textkritik : Der Akk. Pl. Mask Der A- Stämme (pp. 187-200) translates 'dīājanhe *aiwiðāitišca gravasca māθrahe-*' by 'in order to hold the bridles and the handles of the Holy Words.'

*Haoma, nmānō-paite, vīś-paite, zāntu-paite, dai'hu-paite, spānāyha  
vāēdyā-paite ! amāi-ca ḡwā vərəgrāñāica māvōya upa-mruyē tanuyē ḡrimāica  
yat pouru-baox̄nahe.*

**Translation**

Oh Haoma ! Lord of the house, Lord of the village, Lord of the province, Lord of the land, and Lord of wisdom through holiness ! I invoke thee for courage and for victory as well for my body and for nourishment rich in enjoyments.

**Notes**

*nmānō- paite-* voc. sg. of *nmānō- paiti- sb.* m. master of the house; made up of *nmāna-* later Av. and GAv. *dēmāna-*, sb. nt. ( cf. Skt. दम्- sb. m. house ) house, abode, dwelling and *paiti-* Skt. पाति- master, lord, chief.

*vīs- paite-* voc. sg. of *vīs- paiti- sb.* m. Skt. विश्यति- chief of the village, lord of the village or community; made up of *vīs-* 'a manorial house, mansion', then 'a complex of houses dependent on it, i. e. a village'; 'a village-community' ( Barth. Air. Wb. 1455-57 ) and *paiti-*.

*zāntu- paite-* voc. sg. of *zāntu-paiti- sb.* m. 'ruler or lord of the district'; made up of *zāntu-* country, district ( union of villages ) and *paiti-*.

*daiñhu- paite-* voc. sg. of *daiñhu- paiti- sb.* m. 'lord of the land, lord of the province'; derived from *daiñhu-* land, province and *paiti-*.

*vaēdyā- paite-* voc. sg. of *vaēdyā-paiti- sb.* m. 'lord or master of the knowledge'; made up of *vaēdyā-*, *vaēdyā-* sb. nt. knowledge, from √*vaēd-* to know, Skt. विद्या and *paiti-*.

*spanañha-* inst. sg. of *spanañh-* sb. nt. through holiness or through wisdom.

*ama-i-ca-* dat. sg. of *ama- sb.* m. Skt. अप्-; and for courage.

*vərəθraññāi-ca-* dat. sg. of *vərəθrañña- sb.* nt. for victory; *ca-* enclitic particle meaning 'and'.

*māvōya-* First per. pron. dat. sg., it is a variant of *māibya-* Skt. मम्यम्, मह्यम्. The word *māvōya-* is clearly an instance of case-attraction. See Jack. Av. Gram. § 386 and § 388; and Reichelt Aw. Elem. § 47.3.

*tanuye-* dat. sg. of *tanu-* for ( my ) body; for my self; the word *tanu-* is often used as an emphatic reflexive pron. See Reichelt Aw. Elem. § 601.

*upa-mruye-* pr. 1 sg. Ātm. of √*mru-* to speak with *upa-* pref., I invoke, I call here. Kanga translates 'I think of thee; I remember thee'; deriving from √*mru-* Skt. सू- to remember.

*θrimāica-* dat. sg. of *θrima-* sb. m. nourishment, refreshment; strength, satisfaction. Pah. Ver. *patiñih-* prosperity, abundance, nourishment, fullness.

*pouru- baoxṣnahe-* gen. sg. of *pouru-baoxṣna-* used for dat. sg. Barth. ( Air. Wb. 901 ) derives the word from  $\sqrt{buj}$ - to save, to set free, to deliver and translates ' bringing salvation or succour to many people '. Kanga ( Av. Dict. p. 336 ) derives it from  $\sqrt{bhuj}$ - Skt.  $\sqrt{bhuj}$ - to enjoy and translates ' rich in enjoyments, having many comforts '. Haug ( Essays on the Religion of the Parsees p. 183 ) says: ' baokhshnahē is to be taken in the same sense as baoshnāoscha- in Yt. IV.I, i. e. pleasure, enjoyment: compare Skt.  $\sqrt{\text{भुज्}}$ - to enjoy ' and translates ' of much pleasure '. Pah. Ver. translates the Av. word by ' purr- bōžišn- ' full of salvation. Note that this word occurs once in the Av. literature. See BSOAS. Vol. XXV part 2, 1962 pp. 287-305 where the word is derived from  $\sqrt{baoš}$ - to strengthen and is translated ' strengthening, nourishment '.

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### Text

*Vī-nō tbišvatām tbaeš̄biš, vī manō bara gramantām; yō ciš-ca ahmi nmāne, yō aiñ̄ he vīsi, yō ahmi Zan̄tvō, yō aiñ̄ he daiñ̄hvō, aēnañhā asti mašyō, gəurvaya hē pādave zāvara pairi-še uši vərənūidi skəndōm šē manō kərənūidi.*

### Translation

Do thou remove our mind away from the hatred of the enemies and from that of the wrathful persons; and whosoever the mortal, who in this house, who in this village, who in this province ( or ) who in this land is harmful, do thou take away strength from both the legs, do thou turn upside down his intellect and do thou scatter to pieces his mind.

### Notes

*vī...bara-* impv. 2 sg. Par. of  $\sqrt{bar}$ - with *vī* pref. to take away, carry away, remove; do thou take away. Skt. विभर.

*tbišvatām-* see para 18 above.

*tbaeš̄biš-* inst. pl. of *tbaešah-* *tbaešajh-* sb. nt. Skt. द्वेषस्- hatred, enmity, from  $\sqrt{tbaeš}$ - to hate, to be hostile towards, to offend. Reichelt ( Aw. Elem. § 427 ) says that inst. pl. is used instead of acc. pl. and translates ' take away the enmity '.

*manō-* acc. sg. nt. of *manah-* *manajh-* mind, thought, from  $\sqrt{man}$ - to think, Skt मनस्-. Barth. and other German scholars give the meaning ' plot,

design' and translate the sentence 'vī manō bara gramənt̄am' by 'take us away from the designs of the angry ones'. K. E. Kanga translates 'mind, thought'.

*gramənt̄am*- gen. pl. of *gramənt̄*- adj. pr. part. Par. of  $\sqrt{\text{gram}}$ - to grow angry, to be angry; meaning, angry or wrathful ( Barth. Air. Wb. 529 ). Pali. Ver. translates 'girān-mān-xtatādīh-' 'tyrannically disposed for getting sovereignty'. Kanga translates 'poisonous-minded or wicked' deriving from *gar-* Skt. गर् - poison.

*ciś-ca*- nom. sg. m. of the interrog. pron. 'and whosoever'. *cit* is nom. sg. nt. cf. *mā-ciś*- in para 21 above.

*ahmi*- dem. pron. loc. sg. nt.; sometimes found *ahmya*, meaning 'in this'. Skt. अस्मिन्.

*aiñhe*- dem. pron. loc. sg. f. in this.

*vīsi*- loc. sg. of *vīs-* clan, village.

*zauṇtvō*- loc. sg. of *zauṇtu-* m. country. The regular Av. loc. ending for m. stems in- u is -au. In the GAv., however, we occasionally get -ā, e.g. *xratā-* Y. ILVIII.4 'in judgement'; *pərətā-* Y. LI.13 'at the bridge'. In YAv. this becomes regularly -ō which combining with the -u gives -vō as here *ahmi zauṇtvō-*; *gātvō*. 'on a couch'; *daiñhvō-* 'in the country'; *aijhvō-* 'in the world'. See Jack. Av. Gram. § 265.

*daiñhvō*- loc. sg. of *daiñhu-*f. in the province.

*aēnaijha*- nom. sg. of *aēnaijvant̄*- adj. full of injury, harmful, doing violence to; derived from *aēnah-* *aēnaij-* sb. nt. Skt. एनस्- violence, outrage, harm + vant̄-poss. suff.

*gəurvaya*-impv. 2 sg. Par. of  $\sqrt{\text{gərəw-garəw}}$ -Skt. ग्रस्, to hold, to seize; do thou seize; do thou take away.

*hē*- encl. gen. sg. of the Third per. pron., sometimes शे- his.

*pāñdave*-abl. du. of *pāda-* from ( his ) legs; a daēva-word; originally *pāñdabya*, *pāñdawya*. Final -ya in polysyllables appears in YAv. as -e. See Jack. Av. Gram. § 67. e. g. *bāzuwe*, with both arms besides *bāzubya-*; *gaoṣaēwe*, *gaoṣaiwe*, with both ears.

*pairi .. verənūidi*- impv. 2. sg. Par. of  $\sqrt{\text{vərə}}$ -Skt. वृ- to turn; cl. 5 with *pairi-* pref. Skt. परि- to turn upside down, to tear off or out; do thou turn upside down, do thou tear off.

..8..

*skəndəm-* acc. sg. of *skəndə-* sb. m. destruction, crushing, from  $\sqrt{skand}$ - to break, to ruin, to destroy; acc. sg. with  $\sqrt{kār}$ - cf. *skəndō* Y. 30.10. See Ait. Wb. 1587.

*šē-* encl. gen. sg. of the Third per. pron. his; see *hē*-above. Enclitics *hē* and *šē* are used in YAv. frequently both for dat. sg. and gen. sg. See Jack. Av. Gram. § 395.

*uši-* acc. du. of *uš-* sb. nt. ear, hearing. i. e. perceptive faculty, intellect. Pah. *oš*, intelligence, understanding; Arm. loan-word *uš-* 'memory, remembrance, sense, understanding' ( Hübschmann Armenische Grammatik 216 ). Note that when used literally to mean 'ear' the word is in the ahura-sense, the daēva-word is *karaṇa-* करणा.

*Kərənūiði-* impv. 2 sg. Par. of  $\sqrt{kərə}$ - to do, to make; cl. 5. Hence *skəndəm kərənūiði-* means 'destroy completely', 'shatter to pieces', 'smash to pieces'; 'do thou cause destructian'.

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### Text

*mā zbaraθaēibya fratuyā, mā gavaēibya aiwi- tūtuyā; mā zəm vaēnōiž ašibya, mā gəm vaēnōiž ašibya, yō aēnaijhaiṭi nō manō, yō aēnaijhaiṭi nō kəhrpəm.*

### Translation

Give not strength to ( his two ) crooked shanks; grant not power to ( his two ) paws; let him not see ( this ) earth with ( his ) eyes; let him not view the creation ( *gəm* ) with ( his ) eyes, who causes injury to our mind, who causes damage to our body.

### Notes

*zbaraθaēibya-* dat. or abl. pl. of *zbaraθa-* sb. nt. a daeva- word, meaning leg, crooked-shank from  $\sqrt{zbar}$ - to be crooked, to walk crookedly ( technical term for the walking or going of daēvic beings ). cf. Skt. इरते- 'he goes crookedly', Also cf. sb. nt. *zbarah-* ( Skt. इरस्- crookedness ) 'hill.'

*fratuyā-* opt. 2 sg. Par. of  $\sqrt{tu}$ - to be able, to have power, with *frā*- pref. to give strength. pr. *tav-*, *tu-*; perf. *tutav-*, *tūtu-*.

*gavaēibya-* dat. or abl. pl. of *gava-* sb. m. hands of daēvic beings; its corresponding ahura-word is *zasta-* Skt. हस्तः; 'to or from the hands'.

*aiwi-tūtuyā-* perf. opt. 2 sg. Par. of  $\sqrt{tu}$ - with aiwi- pref. 'to be effective ( by means of )'. In my opinion the word has been handed down to us incorrectly. It should be *aiwi-tuyā* like the preceding *fratuyā*. It appears, letters *tu* are repeated through clerical error. The word would then mean 'mayest thou be effective'. Here opt. is used in the sense of impv. mood. Pah. Ver. translates 'apar tōbhānik', meaning 'excessively energetic, powerful or able'. Av. word, *fratuyā* is translated into Pah. Ver. by 'frāč pattūk', meaning 'very vigorous, very powerful'. The Pah. Versionist has not taken them as verb.

*zām-* acc. sg. of *zām-* f. the earth; another form is *zāma-* earth, ground; Skt. अम्- जम्. See Jack, Av. Gram. §318 for the declension of the word *zām-*.

*vaēnōit-* opt. 3 sg. Par. of  $\sqrt{vaēn}$ - to see, to look at. The opt. 3 with *mā-* the prohibitive particle is remarkable. The sense is almost impv. 'let him not see, let him not look at'. Note the sudden transition from 2nd per. to 3rd per.

*ašibya-* inst. du. of *aši-* eye of daēvic beings. Skt. अश्वि- 'with both the eyes, with both eye-balls'.

*gām-* acc. sg. of *gao-* sb. m. f. ox, bull, cow, also as representative of all useful animals; Pah. Ver. *gōspand* = cattle, beneficent animals. In a broader sense the word means 'creation'.

*aēnañhaiti-* den. verb from the noun *aēnah-* pr. 3 sg. Par. harms, injures, offers violence to. The word *aēnah* (Skt. एनस्-) means ( i ) as sb. nt. 'violence, injury, harm, outrage'; ( ii ) as adj. 'worker of mischief'. See *aēnañjhā* in para 28 above. The verbal form occurs only in this Hā or Ch.

*kəhrpəm-* acc. sg. of *kəhrp*, *kərəf-* sb. f. and nt. (Skt. कृषा- inst. sg.) form, shape, body. See *hu-kərəfš-* above in para 16.

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#### Text

Paiti ažōiš zairitahē, simahē, višō-vāēpahē, kəhrpəm nāśəmnāi ašaone,  
Haoma Zāire ! vadara jaīdi.

Paiti gađahē vīvarəzdvavatō xrvīsyatō zazarānō kəhrpəm nāśəmnai  
ašaone, Haoma Zāire ! vadara jaīdi.

#### Translation

Against the yellowish, dreadful and poison-emitting serpent, do thou smite ( thy ) weapon, Oh Golden Haoma ! for the protection of the body of the righteous.

Against the brigand who has grown powerful, blood-thirsty, and hot-tempered, do thou smite ( thy ) weapon, Oh Golden Haoma ! for the protection of the body of the righteous.

## Notes

*paiti*- pref. Skt. प्रति- against; here used with gen.

*ažōiš-* gen. sg. of *aži*- Skt. अहि, Greek. *ophis*, a snake, serpent. See above para 8.

*simahē-* Kanga ( Av. Dict p. 526 ) takes the word as ( i ) adj. gen. sg. and translates 'dreadful, frightful'; ( ii ) common noun, nt. and translates 'dread, fear, a thing of fear or dread'. Reichelt takes it sb. nt. and translates 'horror, object of horror'. Here the word is used in an adj. sense. Pah. 'sahmkēn, sahmkūn' meaning 'terrible, dreadful'. See Barth. ( Air. Wb. 1580 ).

*zairitahē-* gen. sg. of *zairita-* Skt. हरितः; Pah. zart, 'yellowish, golden'. cf. *zairi-* Skt हरि in *zairi-gaonō* in para 16 above.

*viśō-vāēpahe-* adj. gen. sg. of *viśō-vāēpa-* emitting poison, spouting out poison; derived from *viśa-* Skt. विष-, Lat. virus, Greek *ios*, poison. Pah. *vēś* and *√vāēp* Skt. *√वृष्*- to emit. cf. para 11 above : *viśavantēm-* and also *viś*, nom. sg. nt.

*nāśəmnāi-* Barth. ( Air. Wb. 1055 ) takes it as dat. sg. of *nāśəmnāi*- part of the s-aor. Ātm. of *√naś-* Skt. नश्- to perish, to be destroyed, and translates '( for fear ) lest the righteous be destroyed'. But in his Hb. air. D. Barth. takes the word *nāśəmnāi-* as dat. sg. of the pr. part. Ātm. of *√naś-* to attain, to reach, and translates 'for the protection ( or welfare ) of the righteous'. cf. Vedic *dūnāśa-* unattainable. Kanga ( Av. Dict. p. 288 ) takes the word as pr. part. Ātm. of *√nas-* to reach, to obtain, to acquire one's object, and translates, 'desiring to reach, aspiring to attain to'. Pah. Ver. renders it by 'nayāt' deriving the Av. word from Av. *√nas-* to reach, to acquire; nayāt means 'he will draw, he will drive out'. See para 31 and 32 below.

*aśaone-* dat. sg. of *aśavan-* the holy, the righteous; dat. sg. used in the sense of gen. sg.

*zāire-* voc. sg. of *zairi-* O golden one. Skt. हे हरे ! See para 17 above.

*vadarō-* acc. sg. nt. of *vadar-* a weapon from *√vad-* Skt. *√वृश्*- to slay, to kill. cf. paras 31,32 below.

*jaiði-* impv. 2 sg. Par. of *√jan-* Skt. *√हन्* to slay, to smite, to strike; do thou smite.

*gaðahe-* gen. sg. of *gaða-* sb. m. brigand, bandit, used almost always with *tāyu-* Skt. तायुः- thief, highwayman. The word seems to be the same as *gada-* Skt. गद, evil, unholiness, Pah. *gaðak*.

*vīvarəzdvavatō-* Barth. ( Air. Wb. 1451 ) takes it as adj. gen. sg. of past part. Par. of *vīvarəd-* Skt. वृद्ध- to increase and translates 'one who has grown powerful or great' i.e. 'proud'. Kanga ( Av. Dict. p. 498 ) takes it as past. part. act. of *vīvarəz-* to work with *vī-* pref. 'against' and translates, 'working against ( the Law of God ); acting contrary ( to the Law )'. cf. Skt. विवृद्ध. Pah. Ver. 'jud-varzītār- counter-working, working against.

*xrvīšyatō-* gen. sg. of *xrvīšyant-* adj. cruel, blood-thirsty, horrible, frightful. See Barth. Air. Wb. 540-41. The word is connected with Skt. क्रषि.

*zazarānō-* adj. nom. sg. of *zazarāna-* perf. part. Ātm. of *vīzar-* Skt. वीर्ण- to be angry, meaning 'angry, hot-tempered, fuming'; cf. हृणोते. See Barth. IF. 10.195, cf. srōś Yt. Hāðoxt I. 5.; nom. sg. in the sense of gen. sg.; See my Pah. Ver. of Yaśts, Bombay 1941. P. 36 and 41. Pah. Ver. *āzārtār*, meaning, 'harmful, torturing, insulting'.

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#### Text

Paiti mašyehe drvatō, sāstarś, aiwi-vōiždayantahe kamərəðəm nāšəmnāi ašaone, Haoma Zāire vadara jaiði.

Paiti ašəmaočahe an-ašaonō, ahūm-mərəṇcō, aiñhā daēnayā mās vaca daθānahe, nōit ūyaoθnāiš apayaṇtahe, kəhrpəm nāšəmnāi ašaone, Haoma Zāire! vadara jaiði.

#### Translation

Against the wicked mortal, the tyrant raising up proudly his wicked head ( kamərəðəm ), do thou smite ( thy ) weapon, Oh Golden Haoma ! for the protection of the body of the righteous.

Against the impious and life-destroying heretic, ( who though ) bearing in mind the commandments of this ( good ) religion ( still ) never observes ( lit. not observing ) through ( his ) actions, do thou smite ( thy ) weapon, Oh Golden Haoma ! for the protection of the body of the righteous.

#### Notes

*mašyehe-* gen. sg. of *mašya-* man, mortal.

*drvatō-* gen. sg. of *drvant-* ( YAv. ) and *drəgvant-* ( GAv. ), wicked, unbelieving, from *vīdruj-* Skt. विद्रुह्, to lie, to deceive. The word is used in

exactly the same signification as the Skt. word स्त्रेन्द्रि or the Christian word 'heathen'.

*sāstārś-* gen. sg. of sāstar- sb. m., the ruler, oppressor tyrant, from √sāh- Skt. शास्- to rule. The word sāstar- Skt. शास्तु- lit. meant 'prince, ruler' and then it was degenerated in meaning, cf, sāsta- adj. cruel, barbarous, Yt. XVII 59.

*aiwi-vōiždayantahe-* gen. sg. of aiwi-vōiždayanta- pr. part. Par. of √aiwi-vōiždā- comp. verb, to lift up ( a weapon ); derived from aiwi- pref. and √vōiždā- to lift, to raise. The comp. word is from √voij- to injure, to smite, + √dā. Barth. ( Air. Wb. 1428 ) translates the word 'holding up ( proudly ), raising up ( proudly )'. Av. word vōižna- f, meaning 'troubles or obstacles ( Kanga ); plagues ( Jack. ); inundations ( Barth. ) is connected. The word is hapax. Pah. Ver. apar ūšišn dāt ūstēt, i.e. 'is created for much destruction'

*ahūm-mərəṇcō-* gen. sg. of ahūm-mərəṇc- life-destroying; derived from ahūm, acc. sg. of ahu- lite, existence and √mərəṇc-, marəc- Skt. √मृत्- to twist, to torture;

*kamərəðəm-* acc. sg. of kamərəða- head ( of a wicked being ) as opposed to sarah- head ( of a good being ).

*ašəmaoļahe-* gen. sg. of ašəmaoļa- sb. m. Pah. āšmōļ, aharmōļ, a heretic, renegade, apostate; derived from aša- Skt. अत- truth and √muc-, muļ- Skt. मुह्- to distort; lit. distorter of truth.

*an-ašavanō-* gen. sg. of an-ašavan-adj. not holy, not righteous, impious, unrighteous; derived from an- neg. particle. meaning 'not' and ašavan- adj. Skt. अतावन्- righteous, holy.

*aiŋhā-* gen. sg. f. of the dem. pron. a-; of this.

*daēnayā-* gen. sg. f. of daēnā- religion.

*māz...daθānahe-* gen. sg. of māz...daθāna- pr. part. Ātm. of the comp. verb māzdā- to bear in mind, to remember, to have in one's memory ( √man + √dā ); bearing in mind, remembering.

*vata-* acc. pl. of vac- sb. m. f. words, commandments.

*šyaoθnāiš-* inst. pl. of šyaoθna- action, deed; through actions, through deeds, by means of actions.

*apayaṇtahe-* gen. sg. of apayaṇta- pr. part. act. of √ap- Skt. अप्- to obtain, to reach, -aya class ( cl. 10 ) to follow, to observe, to apply; meaning 'applying'.

## 32 -

## Text

Paiti jahikayāi yātumaitīyāi maoḍanō- kairyāi upastā-bairyāi, yejhe trafravaiti manō yaba awrəm vātō-śūtəm, kəkhrpəm nāśomnāi aśaone Haoma Zāire ! vadəs jaiði; yaṭ he kəkhrpəm nāśomnai aśaone, Haoma Zāire ! vadəs jaiði.

## Translation

Against the courtesan, bewitching, voluptuous, carrying ( man ) on lap, whose mind tosses about like a wind-driven cloud, do thou smite ( thy ) weapon, Oh Golden Haoma ! for the protection of the body of the righteous; nay ( yaṭ ) against her do thou smite ( thy ) weapon, Oh Golden Haoma ! for the protection of the body of the righteous.

## Notes

*jahikayāi*— dat. sg. of *jahikā-* f.— dat. sg. here used in the sense of gen. sg.; courtesan, prostitute, libertine, harlot. The word *jahi-* is also used in the Av. cf. Skt. हस्ता- f. Pah. jēh.

*yātumaitīyāi*— dat. sg. of *yātumaitī-* f. bewitching, fascinating, alluring, enticing, seductive; derived from *yātu-* Skt. यात्- magic + *maitī-* poss. suff. f.; possessed of magical charm. This is one of the qualitative epithets of *jahikā*.

*maoḍanō-kairyāi*— dat. sg. f. of *maoḍanō-kairī-* ‘ delighting in forbidden pleasures, voluptuous, lascivious ’, ‘ preparing, offering lust ’ ( Barth. Air. wb. 1109 ). The word *maoḍana-* Skt. मोदन- means ‘ lust ’ from √*maod-* Skt. मूद्- and *kairī-* preparing, offering. Pah. Ver. mūṭak kartār- meaning ‘ weakening, enfeebling, sickening ’ which is further explained by the gloss *kētapāh kūnēt*, meaning who ruins or destroys one.

*upastā-bairyāi*— dat. sg. of *upastā-bairī-* f. ‘ bearing or carrying on lap ’; from *upastā*, Skt. उपस्थि- lap and *bairī-* bearing, carrying, from √*bar-* to bear. Barth. ( Air. Wb. 396 ) says that the word is obscure. The first component has variant readings :-

upaśta— MSS. K5, K4, J3, 6, 7.

upastā— MF. 1, 2, 4 and L 13

upasta— Schoss ( im Sinne von Mutterschoss )

Skt. उपस्थि- ( 1 ) m. Schoss = lap,

( 2 ) m. n. Geschlechsteile besonders des Weibes PW.

Skt. Wb. von Böhlungk und R. Roth ai, upastha.

cf. Av. upas, Schoss in upas-puθrīm, Schwangerschaft = pregnancy, occurring in Vend. V. 45 ( Barth, Air. Wb. 396 ). cf. RV. V. 43. 7; X. 27.13; upás = lap only in the loc. upási, ( Monier Williams Skt. Dict. p. 208 ). upás-stha = upas, lap + stha, spot; hence it means 'spot of the lap'. Monier Williams Dict. p. 211 explains upa-sthā- thus : 'to stand or place one's self near, be present; to stand by the side of, place one's self near, expose one's self to'. upá-sthā- m. the part which is under lap; middle or inner part of anything; a well-surrounded or sheltered place; secure place.

( as, am ) m. n., the generative organs ( esp. of a woman ); the haunch or hip; the anus. See 'Zwei Awesta Wörter' by E. Schwyzer of Bonn University in Dastur Khurshedji Pavri Com. Vol. pp. 444-449. Pah. Ver. translates the phrase 'apar-panāhīh-būrtār' 'bestowing great protection' and this is further explained by the Comment 'kū panāhīh ī vināskārān kūnēt' i. e. who renders protection to the sinners.

*yejhe-* gen. sg. of the rel. pron. ya- who, m. better *yejhā* f. Skt. यस्या: whose. Here the word should be corrected into *yejhā* in the text. cf. Ābān Yt. IV Reichelt remarks : 'yejhe is possibly to be traced back to the ar. Sandhiiform\* ,ias,iā ( s ) and would therefore here be quite regularly feminine' ( Av. Reader p. 101 ).

*trafravaiti-* pr. 3 sg. Par. of √fru- frav- to fly, to toss, to flutter with fra- pref. Skt. √plu- with pra- to sway to and fro, to toss about. cf. Skt. त्रुते, त्रावयति-; pr. frava-; caus. frāvaya.

*manō-* nom. sg. of manah- Skt. मनस्- mind, nt.

*yaθa-* prep. like.

*awrəm-* acc. sg. of awra- nt. Skt. अर्म- cloud, rain, shower of rain.

*vātō-śūtəm-* acc. sg. of vātō-śūta- Skt. वातन्युत, wind- tossed, wind-driven; derived from vāta- wind and śūta- ppp. of √śu- Skt. च्यु- to move.

*yat-* is used here to introduce the repetition which makes the end of the hymn or chapter. It may be translated 'indeed, verily, nay' .

\*

\*

\*

## Haoma Yast

### Yasna Ha X

- 1 -

**Text**

*Viš ap̄am ida pat̄ntu vi daēvājho vi daēvayō; vajhuš Sraošō mitayatu; Ašiš Vajuhī ida miθnatu; Ašiš Vajuhī rāmayaš ida upa imat̄ nmānəm yaš ahūri yaš haomahe ašavazajhō.*

**Translation**

Hereafter from here fly away the daēvas and the confreres of the daēvas. May the good Sraoša stay ( here ) ! May Aši Vajuhī stay here ! May Aši Vajuhī entertain delight here in this house which is of Ahura and of Aša-increasing Haoma !

**Notes**

*viš-* adv. verbal pref.; aside, separated. Generally *vi-* Skt. वि- means apart, asunder, away from, off, against, in different directions ( Barth. Air. Wb. 1472 ). Pah. *bē*.

*ap̄am-* adv. hereafter, henceforth. cf. *nōit̄ mē ap̄am ātrava ... vərəiðye daij̄hava carat̄* Y. IX. 24. Pah. *pas hač*.

*ida-* adv. here. GAv. *idā-* Skt. इह; ( 1 ) referring to place or direction. Pah. *ēdar*. ( 2 ) adv. Skt. इदा- now, from that time, thereupon.

*pat̄ntu-* impv. 3 pl. Par. of  $\sqrt{pat}$ - ( 1 ) to fly ( 2 ) to rush- a technical term for the going of daēvic beings. pr. *pata-*, *pataya-*; caus. *pataya-*.

*vi-* verbal pref. See note on *viš-* above.

*daēvājho-* nom. pl. of daēva-god, orig. designation of the gods of the Old Aryan belief. As the new belief was accepted, the very meaning of daēva grew obscure and the false gods became demons and evil spirits; the priests and professors of the old belief which designated the concept of God by daēva- Skt. देव- offered opposition to the introduction of Zoroastrian Religion.

*daēvayō-* nom. pl. of *daēvi-* f. goddess, confreres of the daēvas. Pah. Ver. *dēv- ayaθārāṇ* ' helpers, comrades of the dēvs ', which is further explained by the comment ' *dev-yazak*' worshippers of the dēvs. Skt. Ver. *dēvyāḥ* = the female dēvs, demonesses.

..9...

*mitayatu-* impv. 3 sg. Par. of  $\sqrt{mit}$ -  $\sqrt{miθ}$ - 1) to dwell, to abide, to stay; 2) to oppose, to combat impv. in the sense of subjv.; may stay. pr. *miθnā-*, *mitaya-*. cf. Mihr Yt. (Yt. X) 39 : *miθnāite*, meaning 'is opposed, is hostile, is antagonistic' from  $\sqrt{miθ}$ - Skt. मिथ्- to oppose, to combat. See Vend. III,32 : *miθnāt-* impft. subjv. 3 sg. Par.; cf. Y. 16.10; Pah. Ver. *mānēt* which is explained by the gloss 'kuś mahmānīḥ bavēt, i.e. he possesses the lodgement.

*miθnātu-* impv. 3 sg. Par. of  $\sqrt{mit}$ -  $\sqrt{miθ}$ - to dwell, to abide, to remain, to stay, na- class. impv. in the sense of subjv. Pah. Ver. *mānēt*, remains, stays.

*rāmayat-* aor. 3 sg. Par. of  $\sqrt{ram}$ - to rest, to stand still, to stay; may entertain, delight. pr. *rāma-*, *rāmaya-*; caus. *rāmaya-*; to comfort. Skt. *rāmayati*, cf. रमते; Pah. *rāmēnītan*.

*āhūiri-* acc. sg. nt. adj. from *ahura-*, meaning Ahurian, pertaining or devoted to Ahura.

*aśavazājho-* gen. sg. of *aśavazah-* meaning, Aśa-increasing; *aśa-* Skt. ाता + *vazah-* Skt. वाहस्- from  $\sqrt{vaz}$ - which has different meanings- (1) to draw ( a carriage ), to guide ( horses ), to fly; (2) to bring, to offer; (3) to have, to possess; (4) to further, to increase. Pah. Ver. *ahrōβ-zāhak-* of holy origin. Skt. Ver. *mukti-jananeḥ*, lit. having salvation as mother, born of salvation.

- 2 -

### Text

*Frataramciṭ tē havanəm vaca upa-staomi hu-xratvō yō əsuś hanγour vayeiti; uparəmcīṭ tē havanəm vaca upa-staomi huxratvō yahmi niñne narś aojaṇha.*

### Translation

In the former pressing I praise thee with the word, Oh Wise one ! when the sprout is caused to be held. In the later pressing I praise thee with the word, O intelligent one! when I strike ( thee ) down with manly strength.

### Notes

*frataramciṭ-* acc. sg. of *fratara-* adj. compar. of *fra-* Skt. प्रतरम्- adv. meaning- (1) more in front, former, earlier; (2) better, exceedingly good; superl. *fratəma-* adj. Skt. प्रथम्- first, foremost, first in rank, adj. qualifying the noun *havanəm*. *ciṭ-* encl. particle; even, too, also.

*havantām-* acc. sg. of *havana-* pressing, pounding; noun from  $\sqrt{hu}$ - to pound, to press. Skt. सवन्.

*tē-* Second per. pron. gen. sg. thy, thine.

*vaca-* inst. sg. of *vac-* m, word, hymn. See. Jack. Av. Gram. § 285.

*upa-staomi-* pr. 1 sg. Par. of  $\sqrt{stu}$ - to praise with *upa-* pref. I praise.

*hu-xratvō-* voc. sg. of *hu-xratu-* Skt. सु-क्रतु- adj. O intelligent one, judicious; from *hu-* good + *xratu-* Pah. *xrat-* wisdom, reason.

*asuś-* acc. pl. of *asu-* nt. Skt. अंशु- twig, branch, sprout; Pah. *tak*. cf. Y. IX. 16; *nāmyasuś-*.

In Rv. references to *amīsu* of Soma are frequent, the word being traditionally rendered as 'stalk' or 'stem'. Renou has 'la tige' or 'la tige ( de Soma )'. Like *amīsu-* in relation to Soma in RV., the Av. *asū-* is used only of Haoma. Monier William's Dict. gives the meaning of *amīsu-* 'a filament esp. of Haoma Plant'. St. Petersburg Dict. has 'Fasser' meaning 'fibre'. In classical Skt., a meaning such as 'fibre' can be seen in Sāyana's Comm. on RV. X. 17.12; यस्ते द्रप्सः ... यस्ते अंशुः Comm. द्रप्सः रसः ... यस्त्व ते त्वदीयः अंशुः रसादितरः सन् ..., i.e. the अंशु which is Soma's other part in contrast to the juice.

*uparamcīt-* acc. sg. of *upara-* upper, later; Skt. उपर; 'higher, superior; later next' ( K. E. Kanga Av. Dict. p. 101 ). *cīt-* encl. particle.

It is difficult to explain what is exactly meant by the earlier and the later pressing of Hōm. The placing of Haoma in the middle of the Hāvani- i. e. the mortar and the pounding of Haoma with manly strength allude to two ritualistic actions performed during the ceremony of extracting the Haoma juice, the words *fratara* and *upara hāvana* signify the two-fold extraction of the Haoma-juice during the Yaziśn Ceremony. The Haoma- juice is extracted first by the Rāθwi- the assistant priest during the Paragnum Ceremony which precedes the Yaziśn Ceremony.

Barth. ( Air. Wb. 1786 ) and Darm. ( Le Zend- Avesta. I. 98 no. 5 understand by Av. ' *havan*' 'mortar and pestle', the former being called the 'fratara-havaua' and the latter, ' *upara- havana*' ; Darm. translates 'thy mortar for pounding the Haoma' .

*hangəurvayeiti-* caus. pr. 3 sg. Par. of  $\sqrt{gərəw}$ , grab- to seize, to take, to take hold of, better *hangərvyete-*; Skt. गृणाति pass. pr. stem *grbhya-*. cf. Y. 57.29 : *ā-* *gərəvayeite* pr. 3 sg. Ātm. of  $\sqrt{gərəw}$ - with *ā* pref. Skt. व्रह्.

*yahmi-* loc. sg. of the rel. pron. *ya-*; in which. wherein.

*niśne-* pr. 1 sg. Ātm. of  $\sqrt{jan}$ - Skt. हन्- to smite, to strike, with *ni-* pref. I smite down, I strike down. pr. *jan-* = यन्-, jaśn-; pass. *janya-*.

The word *niśne* also occurs in Y. 57.29, where prof. Jack. and Barth. take it as pr. 3 sg. Ātm. of  $\sqrt{jan}$ - to smite with *ni-* pref. and translate 'smites

down, throws down'. The same word occurs in Mihr Yt. ( Yt. X. 104 ) where Gershevitch ( The Avestan Hymn to Mithra p. 283 ) translates ' he is struck down ' following prof. Lommel ( Zll.1.202 sq. ) who interprets ' niγne ' as a passive, comparing *vaoce* - he is called.

*narš-* gen. sg. of *nar-* noun, m. ' of man '. For the declension of the word *nar-* see Kanga Av. Gram. § 156, p. 110.

*aojanjha-* inst. sg. of *aojanjh-* *aojah*, sb. nt. Skt. औजस्- strength, power; with strength, with power.

### - 3 -

#### Text

*Staomi maēγemca vārəmca yā tē kōhrpəm vaxšayatō baršnuš parti gairinqm. Staomi garayō bərəzantō yaθra haoma urūruðuša.*

#### Translation

I praise the cloud and the rain which both make thy 'kehrp', ( i.e. body ) increase on the tops of mountains. I praise the high mountains where thou, O Haome ! hast grown up.

#### Notes

*staomi-* pr. 1 sg. Par. of  $\sqrt{stu}$ - to praise, cl. 2nd. See Kanga Av. Gram. § 311 p. 187 for conjugation of  $\sqrt{stu}$ .

*maēγemca-* acc. sg. of *maēγa-* sb. nt. Skt. मैय- cloud, MPer. mēznāk, NPer. mēγ; Av.  $\sqrt{maēz}$ - to pass water, to let water ( Barth. Air. Wb. 1108 ). cf. *maēγaibya-*, abl. du. in Y. Ha 57.28 and *maēγo-kara-*, cloud-making ( vapours ) acc. pl. in Tir Yt. ( Yt. 8.33 ). See Paul Horn NP. Ety. 284.

*vārəmca-* acc. sg. of *vār-* sb. m. Skt. वार्, वारि sb. nt., water. MPer.-*vārān*, rains. NPer. *bārān*.

*yā-* rel. pron. nom. du. Skt. या. which both.

*tē-* Second per. pron. gen. sg; thy ( i. e. Haoma's ).

*kōhrpəm-* acc. sg. of *kōhrp-* sb. f. nt. body, celestial body as distinguished from *tanū-*, material body; form, shape, body. cf. Skt. कृण्य; Skt. कृपा ( inst. sg. ); sometimes *kəref-*. NPer. *karp* ( Barth. Air. Wb. 467-68 ).

*vaxšayatō-* caus. pr. 3 du. Par. of  $\sqrt{vaxš-}$  1) to grow, to increase; they both cause to increase. pr. *vaxš-*, *vaxša-*, *uxšaya-*, *uxšya-*; caus. *vaxšaya-* 2) to sprinkle- Skt. उक्षति. pr. *uxša-* *vaxšya-*, *uxšya-* with ā pref. to moisten.

*barəšnuš-* acc. pl. of *barəšnu-* sb. m. height, summit, top, uppermost part, from  $\sqrt{barəz}$ - to rise, to grow high. Skt. बहू-. Its opposite *jaſnu-* m. depth. See Hā IX. 26 *baršnuš paiti gairinqm*.

*paiti-* on, upon. Skt. प्रति- prep.

*gairinqm-* gen. pl. of *gairi-* Skt. गिरीणाम्, of mountains. cf. *garayō-* acc. pl. of *gairi-* mountains.

*bərəzantō-* adj. acc. pl. of *bərəzant-* Skt. बहून्त्- exalted, lofty;  $\sqrt{barəz}$ - to grow high.

*yaθra-* adv. where (rel.); cf. *kuθra*, meaning 'where' Skt. कुत्र interrog.

*urūruðuša-* perf. 2 sg. Ātm. of  $\sqrt{ruð}$ - Skt. वृद्ध- to grow; thou hast grown. See Kanga Av. Gram. § 427 p. 240. Barth. corrects the word to *urūruðiša*, the expected form of the perf. 2 sg. Ātm. Vide Grundriß der Iranischen Philologie 330 I. b. n. 3. In the MSS. generally -i and -u are not easily noticeable and hence *urūruðuša*: Prof. Jackson remarks (Av. Gram. § 652 note 2 p. 182) 'To the redupl. aor. possibly belong the obscure forms. YAv. *uru-ruð-u-ša-* thou didst grow, 2 sg. mid'.

- 4 -

### Text

*Staomi zəm pərəθwīm paθanām varəzyaŋhvəm xāparem barəθrīm tē haoma ašāum ! Staomi zəmō yaθ<r>a<sup>1</sup> raðahe hubaoiðiš aurvō carānōm. Uta Mazdā huruθma, haoma ! raose gara paiti. Uta frāðaēša višpaθa; haiθimca ašahē xā ahi.*

### Translation

I praise thy mother the revolving, broad and bountiful earth, whose impulse for production is energetic, O righteous Haoma !

I praise the earth where (yaθra) thou growest sweet-smelling and brave in the fields; and as the good shrub of Mazdā, O Haoma ! thou art grown up on the mountains.

And mayest thou flourish everywhere ! Evidently thou art the fountain of righteousness.

### Notes

*zəm-* acc. sg. of *zəm-* sb. f. earth. Skt. अम्, अ॒. See *zəmō* acc. pl. grounds. For the declension of the word *zəm-* see Kanga Av. Gram. § 170. p. 117 and Jack, Av. gram. § 318 p. 93.

<sup>1</sup> Text *yaθa*; better *yaθra*. Pah. Ver. *ku*.

*pərəθwīm-* acc. sg. of pərəθwi- adj. f. from pərəθu- m. Skt. पृथु- broad, wide.

*paθanām-* acc. sg. of paθanā, f. adj. broad, wide, specious; MPer. pahan; NPer. pahn; Oss. fætaen; adj. 'broad' and noun, 'surface'.

*vərəzyajhvām-* acc. sg. of vərəzy-ajhvā, f. adj. = 'whose impulse for production is energetic', derived from vərəzi- 'active' from √varəz- to do, to work, and ajhvā- sb. f. energy, vital strength from √hav- (Skt. सुवति- सूतः) to urge, to impel, to incite. See Barth. Air. Wb. 1426. Darm. translates 'docile or pliant to the desire of the Lord', following the Pah. Ver. Kāmak- aṄ.

*śāparām-* acc. sg. of śāparā- f. adj. bountiful, liberal, generous; Pah. śāpar; NPer. śāwar. This word is found in Av. as an epithet of Aši, Fravaši, frazainti-, and zəm- 'the earth' respectively. Spiegel and Justi translate 'self-supporting, enduring'. Darm. translates 'full of bounty'.

Gershevitch in his 'Hymn to Mithra' p. 237, remarks: "śāpara is found as epithet of Aši, the Fravašis, frazaintiš (without āsna) and zā the earth. Its meaning may thus be near to that of hvāpali- and Barth.'s tentative etymological connection of the two words is likely to be correct. In the škand Gumāník vičār, Pāzand śāvar- occurs opposite of anā- murž- 'merciless' in X11.22 and is followed immediately by 'awaxśaišn', 'mercy'. The meaning 'liberal, generous' would fit the Av. contexts of both hvāpah- and śāpara'. cf. Prof. Duchesne Guillemin, Les Compose's de l'Avesta § 228.

*barəθrīm-* acc. sg. of barəθrī- f. lit. a female that bears (children), the mother, womb; from √bar- to bear, to carry; Skt. भर्त्री- f.; Pah. būrtār. cf. Yt. XIII.9,11; Y. Hā- 23.1; Vend. 19.6 and 18.38 (Barth. Air. Wb. 946).

*aśāum-* voc. sg. of aśavan- Skt. ṛtāvan- righteous, holy. For the declension of aśavan see Kanga Av. Gram. § 141 p. 100 and Jack. Av. Gram. § 312, 313, p. 91.

*yāθa-* adv. so that, just as. The reading yāθa seems to be wrong; it should be yāθra- meaning 'where', and it is supported by the Pah. Ver. ku, see para 3 above.

*raoðahe-* pr. 2 sg. Ātm of √raoð- ruð- to grow, Skt. वृह-; thou growest.

*hu-baoiðiš-* nom. sg. of hu-baoiði- adj. of good fragrance, sweet-smelling, of pleasant odour, scented, perfumed. The word is also used as a sb. f. meaning 'perfume, sweet scent'; derived from hu- good, sweet, pleasant and baoiði- fragrance, odour; √baøð- buð- to smell of (acc.). Skt. वोधि f. MPer. bōð; NPer. bōi; its antonym is ganti- stench, foul smell; Pah. gand; Guj. gandha.

*aurvō-* nom. sg. of aurva- adj. quick, speedy, brave; cf. aurvant, aourvant- adj. Skt. अ॒र्वन्- quick, speedy, brave; hero. See BSOAS XVII. 484. cf. Oss. uaendag = daring, brave.

*carānəm-* acc. sg. of carāna- nt; 'field' from √car- to move about, to graze and āna- pr. part. suff. 'in the field'. Barth. (Air. Wb. 581) is doubtful about the meaning of the word carāna- because of the context; 'Ackerfield, Feld, Gefild'. Spiegel takes aurvō-carānəm as a compound and translates 'throughout the broad fields' (acc. of place). He translates Pah. Ver. arvandīh kartār- by 'making space (Weite). Darm. takes these two words also as forming a compound and translates 'fortifying', 'when he fortifies' (Zend Avesta I. 99). Prof. Lommel reads arvō and connects the word with urvarā- plants, trees and translates 'arvō-carānəm' by 'corn-fields'. cf. yavō- carāni in Vend. V. 5. 'cornfield' (Getreidefeld) Barth. Air. Wb. 1268. K. E. Kanga (Av. Dict p. 179) takes it as common noun m. and translates 'a field' and refers to yavō- carāni 'a corn-field', occurring in Vend. V.

*uta-* GAv. utā, Skt. उत् and OPer. utā = and. See Kent, Old Persian Grammar. Text, Lexicon 1953 p. 175. s. v. utā.

*mazdā-* gen. sg. of Mazdā; of Mazdā, omniscient, Proper Name. Pah. Ver. translates it by 'mas' great as if the word is mazant-.

*huruθma-* nom. sg. nt. of hu- ruθman- the good shrub, the good plant; derived from hu- good + ruθman- shrub, plant, growth, from √ruð, ruθ- to grow. Pah. Ver. श्रृङ्खला- growth and Skt. Ver. mahattarodayam, i. e. very great luck. The word occurs once in the Av. literature.

*raose-* pr. 2 sg. Ātm. from √raoð- ruð- to grow Skt. रुद्ध-, रुद्धि-. Pah. Ver. tō rūst ēstēy- thou hast grown. Barth. (Air. Wb. 1496) takes it as an inf. 'zu wachsen' from √raoð-; Pah. rūstan 'to grow'. See Jack. Av. Garm. § 518 p. 151 and Kanga Av. Dict. p. 448.

*gara-paiti-* loc. sg. of gairi- on the mountain; Skt. गिरि and paiti- prep. on, upon; Skt. प्रति.

*frāðaēśa-* opt. 2 sg. Ātm. of √frāð- to increase, to flourish, to prosper. 'Mayest thou grow, flourish or prosper' (Barth. Air. Wb. 1013).

*višpaθa-* Barth. (Air. Wb. 1474) takes it as an adv. and translates 'round about, everywhere'. Prof. Spiegel takes 'vis' in višpaθa- as nom. sg. of vi- bird, and considers the whole compound as inst. sg. and translates 'on the path of birds'. Kanga (Av. Dict. p. 489) takes the word as acc. sg. of višpaθan and translates 'the pathways of birds'. Prof. Darm. translates 'in every sense, in every direction' and adds in the note 'perhaps in the mountain passes' (Zend Avesta I. 99 no. 15). Prof. Thieme interprets the word 'on the path of the bird' like Prof. Spiegel and Ervad K. E. Kanga. Vide Indian Linguistics 19, 1958, p. 158. n. 3; See Kleine Schriften p. 69 note 3.

Prof. Lommel translates 'überall' adv. 'everywhere' following Barth. See 'Die Yašts des Awesta übersetzt und eingeleitet' 1927 p. 192. Pah. Ver. translates 'pat višpataš' a mere transcription of Av. without any gloss.

aśahe- gen. sg. of aśa- Skt. अस्ति- truth; righteousness.

haiθimca-adv. evidently; obviously, truly; originally acc. sg. of haiθya, Skt. सत्यः- ca, encl. particle meaning 'and, also'.

xā- nom. sg. of xā- sb. f. source, fountain, spring, well; Pah. xān; NPer. xāni. cf. Horn NP. Ety. 103. Skt. खा. See Kanga Av. Dict p. 146.

ahi- pr. 2 sg. Par. of √ah- to be, thou art. Skt. असि. For the conjugation of √ah- to be cl. 2, see Kanga Av. Gram. § 331-338. 193-194 and Jack. Av. Gram. § 530-538 p. 154-156.

### - 5 -

#### Text

*Varədayaijuha mana vaca viśpēsca paiti varəšajīś, viśpēsca paiti frasparāyā, viśpēsca paiti fravāxṣō.*

#### Translation

Increase thou with my hymn in every stalk, in every off-shoot and in every twig.

#### Notes

*varədayaijuha*- impv. 2 sg. Ātm. of √varəd- Skt. वरेद्- to increase, to augment, strengthen, to cause to prosper, to thrive, to grow up; do thou increase. pr. varəda- Varəda-; iter. varədaya, varəday-; ppp. vərəzda, cf. vərəidya- dat. inf. from √varəd-; MPer. valēnitan; NPer. bālidan.

*mana*- First per. pron. gen. sg. my, mine.

*vaca*- inst. sg. of vac=word, hymn, utterance; with the word. See para 2 above. See Jack. Av. Gram § 235.

*viśpēsca*- acc. pl. of viśpa- Skt. विश्प- all, every + ca, encl. particle, and, also; s- euphonic.

*varəšajīś*- acc. pl. of verəšaji, meaning 'stalk', lit. that which gives life to the tree; derived from varəša- Skt. वृक्ष tree + √ji- to live. The word is translated into Pah. Ver. by aðvan- stalk, trunk (Pah. Y. 71.9) rēšak and in Nir. folio 179.10 by būn, equivalent to aðvan-. Skt. Ver. skandha- 'trunk of a tree'. The rendering of Av. varəšaji- by both būn and aðvan and the Skt. trans. of aðvan by skandha- agrees in assuring the meaning 'stalk, trunk'. Prof.

Bailey was the first to decipher Pah. word *aðvan* < \**adi-* vanā the upper part of a tree. The Pāzand reading of the Indian *Bundahišn ayvan* was, therefore, correct, since *aēvan* would represent an older \**aðvan*. See Bailey, Iranica II in JRAS (London) July 1934 pp. 505-508. cf. Prof. Kellens, Les noms racines de l'Avesta 296.32.

*frasparəYā* – acc. pl. of *frasparəYa-* sprout, off-shoot, tender branch; lit. that which bursts forth. Pah. spīk “off-shoot, tender branch (P. Horn NPEty. 292). Hübschmann (PSt. 110) reads the Pah. word spīk as sparg, a mere transcription of Av. as the letters rk (i. e. rg) are frequently written like īk in MSS. cf. Yt. X. 129 *sparəYa-* m. ‘spress’, sprout, barb; lit. ‘that which stands up’. IE. spərəg. Skt. √स्फूर्ज्- to burst forth, to crack, to explode. Ir. sparg, cf. Skt. स्फूर्जक्- a kind of plant, Sogdian sprym 'k, flower. See Barth. Air. Wb. 1613 and Henning, BSOAS XII 46. sq. Kanga (Av. Dict. p. 348) derives from √sparəg- to germinate, to shoot, to sprout and translates ‘a branch’. Windischmann and Spiegel translate ‘shaft of the arrow’. Geld. translates by ‘point’. cf. Spiegel, Commentar über des Awesta 2.114 for etymology.

*fravāxšə* – acc. pl. of *fravāxša-* meaning branches, twigs. Pali. tāk = twigs; Kanga (Av. Dict. p. 347) translates ‘the off-shoot of a plant’ from √vaxs- to grow with *fra-* pref. The word is hapax legomenon. Skt. Ver-pallaveṣu.

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### Text

*Haomo ux̄yeiti stavanō; aθa nā yō dim staoiti varəθrajaſtarō bavaiti;  
nitəmacit̄ haoma hūtiš, nitəmacit̄ haoma stūtiš, nitəmacit̄ haoma x̄aratiš  
hazaṇraṇyāi asti daēvanāq.*

### Translation

Haoma grows up when praised. The man who thus praises him becomes more victorious. O Haoma! even the most insignificant preparation of the Haoma-juice, O Haoma! even the most insignificant praise, even the most insignificant drinking (each) is a thousand-fold smiting of the daēvas.

### Notes

*Haomo-* nom. sg. of *haoma-* Haoma plant.

..10...

*ux̄ṣyeiti-* pr. 3 sg. Par. of  $\sqrt{vax̄}$ -, *ux̄*- to grow, to increase, cl. 4. Skt.  $\sqrt{\text{वक्ष्}}$ ; Pah. *vax̄itan*; grows up, increases.

*stavanō-* nom. sg. of *stavana-* pr. part. Ātm. of  $\sqrt{stu-}$  to praise, praising, when praised. 'In Avesta, more often than in Skt. there appear instances of middle (passive) participles of a-verbs formed with the participial suff. -ana, -āna (Skt. āna) instead of -mna. cf. Whitney Skt. Gram. § 741 a. See Jack. Av. Gram. § 507 p. 149 e. g. *barana* = bearing; *vazana* = driving; *starana* = strewing.

*vərəθrajaſtarō-* nom. sg. of *vərəθrajastara-* compar. of *vərəθrajan-* वृत्रहन्-, victorious; derived from *vərəθra-* Skt. वृत्र- resistance, opposition and  $\sqrt{jan-}$  Skt. वृत्र- to smite, to kill; more victorious. For comparison of Adjectives, see Jack. Av. Gram. § 363-364-365 p. 104. 105.

*bavaiti-* pr. 3 sg. Par. of  $\sqrt{bu-}$ . to be, to become, cl. 1. Skt. भवति.

*nit̄ama-cit̄-* adj. nom. sg. f. of *nit̄ama-* superl. of *ni-*, meaning, lowest, least, smallest and *cit̄* encl. particle; even, too. Pah. *nītōm*.

*hūtiš-* nom. sg. of *hūti-* pressing the juice of Haoma; cf. Skt. सूति, a place where Soma juice is extracted; derived from  $\sqrt{hu-}$  to pound, to press, *ti-* abst. noun suff., *i* redundant before *t*. Pah. Ver. *Hōm-* *hūnišnih*. Secondly the word *hūti-* means an artisan, a handicraftsman, the fourth class of the community, very rarely mentioned in the Av. cf. Y. Hā XIX. 17; derived from  $\sqrt{hu-}$  to work (Barth. Air. Wb. 1823) Pah. *hutōx̄*.

*stūtiš-* nom. sg. of *stūti-* f. from  $\sqrt{stu-}$  to praise + *ti*, abst. noun suff; praise.

Note the epenthetic *i* in the words *hūtiš*, *stūtiš* which is a peculiarity of Av.

*ጀarətis-* nom. sg. of *ጀarəti-* f. drinking, eating, from  $\sqrt{ጀar-}$  Pah. *ጀartan*, to eat, to drink + *ti*, abst. noun suff. The meaning is the same as Skt. पीति- Pah. *ጀarišnih*.

*haz̄ajraſnyāi-* inf. in order to kill thousands; derived from *haz̄ajra-* Skt. सहस्र- thousand and  $\sqrt{jan-}$  Skt. हन्- to smite. Pah. Ver. *haz̄ār-yanishnih*.

*asti-* pr. 3 sg. Par. of  $\sqrt{ah-}$ . to be; is.

*daēvanām-* gen. pl. of *daēva-*; of the Daēvas. Pah. Ver. *ō dēvān-* for the Daēvas.

## Text

*Nasyeiti haθra trākərəsta ahmāt̄ haca nmānāt̄ āhitiš, yaθra bādā upāzaiti, yaθra bādā upastaoiti haomahē baēṣazyehē ciθram dasvarə baēṣazzm ahe vīse uta maēθanōm.*

**Translation**

Contamination created ( by the daēvas ) at once disappears from this house where he really deposits, when one assuredly praises the origin of Haoma having healing properties. ( He reveals ) health and healing virtues to his family as well as to his residence.

**Notes**

*nasyciti*- pr. 3 sg. Par. of  $\sqrt{\text{nas}}$ - Skt. नश् to perish, cl. 4; perishes, disappears.

*haθra*- adv. (1) at once, instantaneously; (2) united, joined together; (3) simultaneously, together, in one place. Pah. pat akanēn. Skt. सत्रा.

*frākərəsta*- nom. sg. f. of frā- kərəstā- adj. ppp. from  $\sqrt{\text{kərət}}$  ( Skt. वृक्त्- ) with frā- pref. 'to rend to pieces, to cut out'; when used as a daēva- word it means 'to create' ( Barth. Air. Wb. 452 ). See Y. IX. 8 fraca- kərəntāt̄ impft. 3 sg. Par. of  $\sqrt{\text{kərənt}}$ - Pah. kirrēnītan- to cut. cf. Aog. 57. frākərəstō astō-viðōtuš and Yt. XIII. 136. frakərəstō- frasāna- adj. meaning 'working destruction'.

*ahmāt̄*- dem. pron. abl. sg. Skt. अस्मात्; from this.

*haca*- prep. Skt. सच्; from.

*nmānāt̄*- abl. sg. of nmāna, GAv. dəmāna-; house, abode, from  $\sqrt{\text{dam-}}$  to dwell.

*āhitiš*- nom. sg. of āhiti- f. nt. contamination, impurification, defilement. cf. āhita- Skt. आसित्- not pure, unsullied, dirty, filthy; and anāhita- undefiled, pure. cf. MPer. āhōk, NPer. āhō meaning 'defect.' Pah. Ver. āhōkenišn.

*yaθra*-adv. Skt. यत्र; where.

*bāða*- adv. indeed, assuredly; made up of bā+āda-; cf. also bat=bā+at 'continually' ( Jack. ) who connects with Skt. बन्ध्. Skt. बत् and बाढम् may be cognates. See Apte Skt. Dict. p. 384 and 389. Pah. bāstān.

*upāzaiti*- pr. 3 sg. Par. of  $\sqrt{\text{upa+az}}$ - to deposit, to store, to carry away; he deposits. Pah. Ver. apar apākēnēnd.

*upa-staoiti*- pr. 3 sg. Par. of  $\sqrt{\text{stu}}$ - to praise; with upa- pref. to pray; prays, extols, praises. Pah. Ver. apar stāyēnd.

*baēśazyche*- gen. sg. of baēśazy- Skt. भेषज्य- adj. healing, curative, having healing properties; adj. qualifying the noun Haomahe.

*cīθram*- acc. sg. of cīθra- ( 1 ) adj. Skt. चित्र- manifest, visible, clear; ( 2 ) sb. nt. origin, offspring, race, clan; ( 3 ) sb. nt. face, manifestation, appearance. cf. OPer. cīθra- ariya cīθra=of Iranian lineage; Man. MPer. cyhr

<sup>4</sup> 'essence, origin, offspring' (Mir Man. 1). Man. Parth. cyhrg, 'essence, nature' (Mir Man. III 876,23; 886,16); Mary Boyce, BSOAS XIII 915 and The Manichaean Hymn-cycles in Parthian, Oxford 1954. Inscriptional Parthian kē cyhr ac yazdān; Pāzand-čihara, 'essence, origin, source'; NPer. čihr, 'origin, essence'. See Bailey, Transactions of the Philological Society, London, 1956, 107 where a connection of Arm. čitak- 'necklace' with OIr. čiθra is suggested. See Gershevitch, The Avestan Hymn to Mithra p. 213-214.

*dasvaro-* acc. sg. of *dasvar-* noun nt. meaning health, soundness, physical vigour; Pah. *druvistih*. The word is generally associated with *baēśaza-*, cf. OPer. *da-θa-sa*, meaning 'physical vigour'. See the word *dāśma-nī* in para 18 below, meaning 'leading to health, i. e., health-giving, miraculous power'. cf. Skt. 'दस्त् वृभु' accomplishing wonderful deeds'. (Rv. V. 73.2 & 7) and दस्त् a or दस्त् 'wonder-workers'.

*baēśazəm*—acc. sg. of *baēśaza-* nt. Skt. भैषज-; means of gaining health, remedy.

*ahe-* gen. sg. m. of dem. pron. *a-*; GAv. *ahyā*; Skt. अस्य; of this. The variants *anhe* and *aiñhe* are also found; better *ainhā f.*

*vise*- loc. sg. of *vis*- f. clan, family. Skt. विश. See Jack. Av. Gram. §279.

*maēθanom-* acc. sg. of *maēθana-* sb. nt. abode, residence from  $\sqrt{mit}$ -  
to stay, to abide. Pah. mihn.

二〇

Text

*Višpe zī anyē mađāñhō aëšma hacin te xrvīm-drvō; āat hō yō haomahē mađō aša hacaitē urvāsmana; ronjaiti haomahē mađō; yō yaθa puθrəm taurunəm haoməm vandaēta mašyō. Frā ābyō tanubyō haomō vištāite baëšazāi.*

### Translation

For, all other intoxications are connected with anger of infuriate spear, but that which is the intoxication of Haoma, is accompanied by righteousness and delight. The intoxication of Haoma makes the man active when ( yō ) he adopts Haoma as a young son. In a great measure Haoma produces health for their bodies.

## Notes

*vīspe*— nom. pl. of *vīspa*- Skt. विश्व- adj. (1) all, every; (2) whole, entire, universal.

*ति-* adv. Skt. हि (1) indeed, verily (2) for, because, of course.

*anye-* nom. pl. of anya- adj. Skt. अन्य- (1) other, another; one-another; other than, different from, else than (with abl.); strange. (2) anya- adv. except. save. with inst. cf. also *anyat* adv. Pah. Ver. हन्.

*maḍājḥō-* nom. pl. of mada- maḍa- sb. m. Skt. मद्, fervour, ecstasy; lit. intoxication due to Haoma's drink from √mad- to get drunk; pr. maḍa- maḍaya- only Ātm. Skt. मदति-; NPer. mai; Pah. maḍ, maḍiṣn. cf. maḍem. Y. IX. 17 and maḍō- below. Skt. Ver. विद्याः. Neryosang apparently has seen in Pah. maḍiṣn- an equivalent of Skt. मेध- intellect, understanding or he may have been misled by the Pah. gloss 'frahang' wisdom, science. Prof. Darm. translates Av. maḍa- by 'sagacity, understanding' and compares it with Greek *manthánor* to learn, to impress in the memory. This is not correct. He seems to have been misled by the Av. √maṇd- 'to commit to memory' ( Barth. Air. Wb. 1136 ).

*aēśma-* inst. sg. of aēśma- sb. m. GAv. aēśama-; wrath, anger, fury, aggressive impulse, from √aes- is- (1) to put oneself in rapid motion, to drive. (2) name of the daēva aēśma-, demon of wrath. He is represented as having the seven principal vices and he is one of the chief among demons. In GAv. this word personifies the anger of the evil-minded against the good creation, especially against the cattle. He is the wielder of a bloody mace.

*haciṇte-* pr. 3 pl. Ātm. of √hac- Skt. √सच्- to follow, to associate, to accompany with; are associated, are accompanied by. Skt. सचते, सिषक्ति, सधत् pr. hak- : sk-, haca-, hiš-hak- : hišk-, haxša-; des. hixša- hacaya-; iter. hācaya-; ppp. haxta-.

*xrvīm-drvo-* nom. sg. of the comp. xrvīm-drva-, xrvī-drava-, xrvī- drva-. adj. possessing the deadly weapon; made up of xrvīm, xrvī, adj. hard, deadly, dreadful and dru, weapon; here nom. sg. instead of inst. sg. It is an epithet of aēśma, the demon of wrath, meaning 'of the wounding or bloody; spear'. cf. xrvīśyatō- adj. gen. sg. of xrvīśyant- horrible, frightful, blood-thirsty. Y. IX. 30. Pah. xrūdrōś.

*ñat-* adv. then, thereupon, since that time, but, for. Pah. Ver. एतों Skt. Ver. tataḥ.

*maḍō-* nom. sg. of maḍa, sb. m. Skt. मद्- ecstasy, intoxication due to drinking of Haoma juice; from √mad- (Skt. मदति) to get drunk. Pah. Ver. maḍiṣn. See *maḍājḥō* above.

*aśa-* inst. sg. of aśa- nt. truth, holiness; Skt. शृत-; with righteousness or truth. Pah. ahrādīh.

*hacaite-* pr. 3 sg. Ātm. of √hac- to follow, to associate, to accompany with. See the word *haciṇte* above.

*urvāsmāna-* inst. sg. of *urvāsmā-* *urvāzeman-* (a) noun meaning— (1) joy, delight; (2) bliss, blessedness. (b) adj. joyous, rendering cheerful, pleasant from √*urvāz-* to be joyful, to be glad about, to rejoice in (inst.). pr. *urvāz-*; perf. *vaorāz-*, *vāurāz-*. Pah. Ver. *urvāxmanīḥ*; Skt. Ver. *pramodeuṇa*.

*rənjaiti-* pr. 3 sg. Par. of √*rənj-* to make light, to make swift; makes light. makes swift, exhilarates. See *rənjyō* in Para 19 below.

*taurunəm-* acc. sg. m. of *tauruna-* Skt. तरुण- (1) adj. young (of men and animals); (2) sb. m. boy. Pah. *taranak*.

*vandaēta-* opt. 3 sg. Ātm. of *vind-* (*vandaēta* instead of *vindaēta*) to obtain, to get, to find; Skt. विन्द्; he would obtain, he would get. Pah. Ver. *vindēnd*.

From this passage it is clear that even in the Zoroastrian rite some degree of exhilaration resulted from the drinking of the juice of the sacred Haoma plant, but this would have been very different from the 'muθrəm madahyā' the excrement of drunkenness, that the Prophet Zarāθuštra so vehemently denounced in V. Hā 48.10. With regard to the Haoma rite as practised by the Zoroastrians themselves we read: 'All other intoxications are accompanied by wrath of the infuriate spear, but the intoxication produced by Haoma is accompanied by truth and joy.: the intoxication of Haoma makes one nimble.'

*frā ... vīsaite-* pr. 3 sg. Ātm. of √*vīs-* to be or keep ready as; to serve as, to undertake to, to intend to, with *frā-* Skt. फ्र- pref. meaning, serves as in a great measure; Pah. Ver. *frāc patirēt*, 'accepts, receives'.

*yābyō-* dem. pron. dat. pl. for those.

*tanubyō-* dat. pl. of *tanu-* Skt. तनु, body; for (those) bodies.

*baēśazāi-* dat. sg. of *baēśaza-* (1) sb. nt. health, healing virtue. Skt. भैषज. (2) This word is used as an adj. also, meaning 'healing, curative'.

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### Text

*Haoma, dazdi-mē baēśazanəm yābyō ahi baēśazaðā.*

*Haoma, dazdi-mē vārəθraññinəm yābyō ahi vārəθra-taurvā.*

*Frā tē vīsāi urvaθō staota*

*urvaθəm staotārəm vañhañhəm daðō aoxta*

*Ahurō-Mazdā yaθa ašəm yał vahistəm.*

## Translation

O Haoma ! grant me means of gaining health through which thou art the giver of health. O Haoma! grant me victoriousness through which thou art the killer with victory. I shall become thy friend and praiser, (for ) the Creator Ahura Mazdā declared the friend and praiser better than the Best Righteousness.

## Notes

*dazdi-* impv. 2 sg. Par. of  $\sqrt{dā}$ - to give, cl. 3; grant thou, give thou.

*mē-* First per. pron. dat. sg. unto me, to me.

*baēśazanām-* gen. pl. of *baēśaza-* noun. Skt. भेषज्, means of giving health, healing virtues; partitive gen. as obj. See para 7 above. Pah. Ver. *bēśaziśnih.*

*yābyō-* dat. or abl. pl. of the rel. pron. *yā-*, f. Skt. यास्या; from which, by means of which. For rel. pron. *ya-* *yā* m. f. See Jack. Av. Gram. § 399 p. 113-114.

*ahi-* pr. 2 sg. Par. of  $\sqrt{ah}$ - to be; Skt. असि; thou art. For inflection of Av.  $\sqrt{ah}$ - to be, to become- only Par. cl. II or root cl. See Jack. Av. Gram. §§ 531- 536 p. 154-155 and Kanga Av. Gram. pp. 193-194.

*baēśazađā-* nom. sg. of *baēśaza-đā*, compound of *baēśaza-* nt. health and *đā-* *đā-*; giver of health, a health-giver, a healer. Pah. Ver. *bēśazēnītār*, agent noun; healer.

*vārəθraśinām-* gen. pl. of *vārəθraśni-* adj. victorious, instead of the correct form *vārəθraśna-* victory; sb. with श्रद्धिः; better *vārəθraśnanām*, partitive gen. as obj. victory. Pah. Ver. rightly gives *pērōžgarīh*, victory, triumph, success. Skt. Ver. *vijayatvāni-* victoriousness.

*vərəθra-taurvā-* adj. nom. sg. of *vərəθra-taurvan-* overcoming the resistance or attack; derived from *vərəθra-* Skt. वृत्र- sb. nt. attack, resistance. victory; and *taurvan-* from  $\sqrt{taurv}$ . to cross over, to get over, to overcome. cf. Skt. तूर्वस्. cf. *tbaēśō-taurvā* in Y. IX. 17 meaning 'overcoming the enmity or opposition'. Much ingenuity has been spent in attempting to explain the relation between the first component of *vərəθra-śna* and the plain *vərəθra* as used in *vərəθra-* *tbaēśā*, *vərəθra-* *taurvā*, for the Pah. translator used the same word '*pērōžkarīh*' victory, triumph for both these terms. Barth, had to assign to the word '*vərəθra*' meaning 'attack' with a view to analyse the term *vərəθraśna-* as 'smashing the attack'. Prof. Benveniste assumed that *vərəθra-* *vərəθraśna* as 'smashing the attack'.

meant 'defence, resistance', yet lie admitted, a derivative meaning 'defence or resistance of hostility'. cf. Benveniste Et Renou Vṛtra et Vṛθragna, Paris 1934. In Zamyāt Yt. ( Yt. XIX 64 ) vərəθra is said to be 'amaēniññəm', i. e. 'smiting with courage'.

*frā ... visāi* - pr. subj. 1 sg. Ātm. of √vis with frā- pref. - ( 1 ) to be, to become; ( 2 ) to accept, to receive; ( 3 ) to agree, to approve of; ( 4 ) to obey the order, to get ready; pr. visa-; pass. visya-; perf. vivis-. I shall become. Pah. Ver. patīrom, 'I accept'.

*urvaθō-* nom. sg. of urvaθa- noun, friend from √var- to choose. Probably the original form was \*vu-ur-θa. cf. Skt. वृ॑- with another ending. Pah. Ver. dōstīh, 'friendship'. See urvaθəm below, which is acc. sg. m. of urvaθa-. This word urvaθa- is also used as adj. in Av. It then means 'friendly'.

*staota-* nom. sg. of staotar-, agent noun m. from √stu- to praise, to eulogise; meaning 'praiser, eulogiser' √stu- gunated into stao+tar- agentive noun suff. Skt. स्तोतर्. Pah. Ver. stāyitārih, 'praise', abst. noun.

*staotārem-* acc. sg. m. of staotar- agent noun from √stu- to praise. cf. Yt. XIII 92 and Yt. XVII. 12. Pah. Ver. stātyīār 'praiser'.

*vaŋhaŋham-* acc. sg. of vaŋhaŋh- compar. adj. of vaijhū-; better. cf. vaŋhaŋhām, gen. pl. in Y. Hā 60.4. See Jack, Av. Gram. § 365 p.104 and § 134 p. 47.

*daðō-* nom. sg. of dada- < daðvah- meaning creator. Better reading daðvā as the following word Ahurō Mazdā indicates. Pah. Ver. omits translating this word. Skt. Ver. adadām. See Barth. Air. Wb. 678. Text gives incorrectly daðō for the correct form daðvā, the creator.

*aoxta-* impft. 3 sg. Ātm. of √vac- to speak; spoke, said, declared.

*yāθa-* conj. than; introducing second member of comparison.

*aśəm-* acc. sg. nt. of aśa- Skt. कृत्; truth, righteousness.

*yat-* rel. pron. acc. sg. nt. which.

*vahištām-* acc. sg. nt. of vahišta- superl. of volu- vaijhū- good; most excellent, best.

## - 10 -

### Text

*Aurvāntām ḡwā dāmiðātām bałō tataśat hvāphā.*

*Aurvāntām ḡwā dāmiðātām bałō nidaθat hvāphā.*

*Haraiθyō paiti bərəzayā.*

**Translation**

The well-working Lord has created thee active and wise. The bountiful Lord has established thee in the Mount Hara Barəza agile and wise.

**Notes**

*aurvantəm-* acc. sg. of *aurvant-* Skt. औरवन्त्- (1) adj. quick, speedy, brave, active; (2) sb. m. racer of horses, hero. See Reichelt Aw. Elem. § 738. See Y. IX. 22; Ābān Yt. 131, 132; Y. Hā 57. 27; Miθra Yt. 136. Here it is used in adj. sense. cf. Oss. uændag, 'daring, brave, swift'; see BSOAS XVII. p. 484. Pah. arvand 'swift, valiant'. cf. Av. synonym *aurva-* adj. 'quick, speedy, brave'. Skt. Ver. sādhakam ', 'efficacious.'

*θwā-* Second per. pron. acc. sg. thee. See Jack. Av. Gram. § 390 for the second per. pron; also § 391-393. Sometimes *θwām* is used.

*dāmi-ðātəm-* acc. sg. of *dāmi-ðāta-*, adj. created by the Creator ( Ahura Mazdā ) from √dā- ðā- Skt. धात्- to create. Pali. Ver. merely translates the word by ' dānāk ' i. e. wise, sagacious; *dāmi-* according to Barth. has two meanings- (1) creation, nt. and (2) Creator, m. In the passages which Barth. quotes in support of second meaning ' Creator ', the word is always in apposition to Ahura Mazdā ( Y. 31.8;44.4; 31.7 ) except in Y. 34.10 ārmaitīm dāmīm' which means ' Armaiti who originates from or belongs to the Creator '. Kanga ( Av. Dict. p. 261 ) translates ' *dāmi-ðāta-*, *dāmi-ðāta-* lit. ' made of wisdom ', ' full of wisdom, wise ', which is supported by the Pah. Ver. *dānāk* ' wise, sagacious '. But he does not quote the Pah. Ver. Note the suff. -mi which is rather rare in Av. ( dā or ðā + mi suff. ). Vide Jack. Av. Gram. § 810 and Whitney Skt. Gram. § 1167.

*baYō-* nom. sg. of *baYa-* sb. m. Skt. बाय- lord, god : It is found in the OPer. Inscription ' baga vazarka Ahura Mazda ', meaning. ' Ahura Mazda the Great God ' In YAv. it means ' a divinity ' ; *yazāl māñjhām gaociθrəm baYəm rāēvaṇtəm*, i. e. I worship the Moon, having the seed of cattle, the divinity, radiant. ( Vide Māh Yt. 7 ). In the same para *baYəm* means ' dispenser of fate '.

Kanga ( Av. Dict. p. 363 ) translates ' Deity, God, divine power; lord; literally implying one who distributes or portions in parts ', deriving from √baj- to distribute, to allot. In the RV. भग् is one of the Ādityas, and one hymn is dedicated to him. Unlike the term *yazata*, which continues as a divine appellation throughout the history of Zoroastrianism, *BaYa* soon loses its significance in the Av. text. In the Sassanian Period ( 226-651 A. D. ) the appellation *baYa-* Pah. *baY-* is used to represent the idea of divinity as well as a

title of the Sassanian Kings who earnestly uphold the Divine Right of Kings. The terms used are ॐ Ba॑, His Majesty, Šmāk Ba॑ñ, Your Majesty. In the YAv. compound forms of Ba॑- viz. ba॒॑- dāta- created by God and ba॒॑- baxta- bestowed or allotted by God are also found.

Another meaning of the term ba॑- is ' a piece out of the Scriptures, i. e. a hymn '. Its Pah. Ver. is ' frakart ' i. e. section, part and Skt. Ver. is vibha॑janā. In this sense the word is the same as Skt. भागः but is f. When nt. it means ' luck ' ; Skt. भाग्यम्.

*tata॑ṣat-* impft. 3 sg. intensive verb Par. of √ta॑- Skt. वृत्तशु- Pah. ta॑ṣitan, NPer. ta॑ṣidan, to fashion, to mould, to shape; has fashioned, has shaped.

*hvāpā-* nom. sg. of hvāpah. ' working or creating well '. It is an epithet of Ahura Mazdā. It is generally translated into Pah. by खापर- benevolent, which also translates Av. खापरा- its own Av. forbear. Prof. Jean d' Menasce of Paris, accordingly translates it by ' clément généreux ' : cf. Skt. स्वप्स् adj. meaning ' skilful ' and noun m. meaning ' good artificer '. See Taraporewala, ' The Divine Songs of Zaraθu॑stra ' p. 473. See the note on खापरा- in para 4 above.

*nida॑θat-* impft. 3 sg. Par. of √dā- to place, to put with ni- pref.; has established, has placed. Skt. नि॒+व॑धा॑. Pah. nihātan- ' to put, to place '.

*haraiθyō bərəzayā-* gen. sg. of Haraiti Bərəza- Proper Name, the Mount Haraiti. In NPer. the name becomes Alborz. The variant Harā- is also found in Av. The name is generally derived from √har- Skt. अ॑-, to flow and hence may mean ' a place from which the waters flow ', hence a mountain water-shed. This mountain is the Mount Meru- of Av. I think the word ' haraiti ' indicates the yellow or golden colour of Haoma and as such it is called Haraiti-Bərəza- mountain where the golden Haoma grows.

*paiti-* prep. on, upon; governing the noun Haraiθyō Bərəzayā.

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### Text

Āat ḡwā a᷍gra spə̄nta fradax̄ṣṭa  
 mərə̄la vīzvāṇca vībarm  
 avi i᷍skata upāiri-saēna  
 avi staēra staērō-sāra  
 avi ... kusrāda kusrō-patāda  
 avi pawrāna vi᷍paθa  
 avi spita gaona gairi

**Translation**

Then from here the holy birds instructed (on this point) turning towards different directions carried thee away to the Mount Iškata Upairi-Saena, to the peaks (call'd) Staerō-sara, to away ... from the hollow precipice, to the precipices, of the mountain slopes round about, to the white gleaming mountain.

**Notes**

*aθra-* adv. here, there; Skt. अत्र; Pali. ānōd.

*spānta-* adj. nom. pl. of *spānta-* referring to mērēla; beneficent, holy; compar. spanyanjh; superl. spāništa.

*fradax̄sta-* adj. nom. pl. meaning 'marked, instructed' ppp. from √dax̄- to teach with *fra-* pref. Pah. frāc dax̄sakīh. The word *dax̄sta-* used as sb. nt. means 'sign, mark, defect'.

*mērēla-* nom. pl. of *mērēla-* sb. m. nt. birds; Skt. मूर्ण- sb. m. 'an animal of the forest; a bird'; NPer. murī; MPer. murv.

*vīžvançca-* adj. nom. pl. of *vīžvanç-* 'turning towards different directs', qualifying the noun *mērēla-* etym.: doubtful. Pah. Ver. yutiyut = various, differantly; adv. Skt. Ver. vibhiñnam. Prof. Justi compares the word with Skt. विश्वाञ्च. Kanga (Av. Dict. p. 491) takes the word as an adv. acc. pl. and derives it from *vispa+anca* and translates "all directions". Note that word is hapax.

*vībāren-* imptf. 3 pl. Par. of √bar- with *vi-* pref. to spread, to scatter, to take away, to remove; meaning 'scattered, spread, carried away.' Skt. विभरन्.

*iškata-* (1) when pl. 'mountain range', when used in sg. the word means 'rock' (Barth. Air. Wb. 376).

(2) Prof. Windischmann and Justi take Av. Iškata in the sense of 'ravine'.

(3) Prof. Darm. translates, 'top of a mountain; a cavern, a grotto'.

(4) Kanga (Av. Dict. p. 93) takes the word as a Proper Name and translates 'Name of a mountain Iškata'.

(5) Prof. Lommel (Die Yaśts Des Awesta, übersetzt und eingeleitet, 1927, p. 193), follows Barth. and translates, 'felsen', meaning 'rock'.

(6) Pah. Ver. ūkāft, 'hole, ditch, ravine'; cf. NPer. ūkift 'ravine' from ūkāftan, to cleave.

cf. Iškataca in Zamyāt Yt. 3. Iškata is also known as the name of the mountain iškata upāiri-saena (Y. X.11 and Yt. XIX. 3).

' If in this name iškata is adj. ' Iškatan Upārišaēna would designate that part of the Hinduš, which lies in the region Iškata. If the adj. is upārišaēna, then ( mount ) Iškata which forms part of Hinduš would be meant. In the latter case, Iškata would be the name of (a) a mountain and (b) a region dominated by this mountain. Assuming with Prof. J. Marquart ( Untersuchungen Zur Geschichte von Ērān II. 74 ) that the mountain Iškata is kōh- ī Bābā, the region of Iškata which it dominates will be the plain of the Upper Helmand. See Gershevitch, Avestan Hymn to Mithra pp. 174-176. The Mount Upārišaēna ' the mountain above the eagle's flight, the Apārsēn of the Pah. Bundahišu or Zand-ākāsīh is identical with the Paroparnisus of the Greeks, the Hindukush range, north of Kabul.

*upārišaēna-* acc. sg. Proper Name upārišaēna, the name of a mountain-range; lit. it means ' surpassing the height ( of the flight of ) an eagle '. Barth. Air. Wb. 398 and Darm. Zend Avesta I. 107- derived from \*upairi+saēna- adj. Pah. Apārsēn; see Bundahišn. 12.2.

*staēra-* acc. pl. of staēra- ' Bergspitze ' i. e. peaks and Barth. (Air. Wb. 1588 ) compares the word with Av. taēra-, Afghan. tēra : cf. Bundahišn V. 4 cēyōn gōbēt ku : tērak ī Harburz kē ēn ī man ḫaršēt ut māh ut stārakēn hač pas apāč vartēt, meaning, as it is said : ' The peak of Albōrz from behind which my Sun, Moon and stars revolve. Prof. Darm. translates the hapax word by ' the Mount Staēra in the group of Ghorband '.

*staērō-sāra-* So reads Wester. Geld. reads ' starō- sāra ' and Barth. follows this reading. This word means ' as high as the star and it is acc. pl. Barth. ( Air. Wb. 1600 ) translates- ' name of the mountain-chain and translates ' to the peaks called Starō-sāra ', Kanga ( Av. Dict. p. 532 ) translates ' the summit of a mount; or the summit of Staēra '.

*kusrāda-* abl. sg. of kusra- hollow precipice ( Barth. Air. Wb. 475 ); a creg ( Spiegel ); edge, corner, angle ( Justi ); Wester. reads kusrat. cf. Vend. XIV. 7 : vikusrēm abarāt naēmāt- ham-kusrēm uparāt- naēmāt. Here Pah. Ver. translates vikusra by ' yut kustak ' i. e. different border or side and ham-kusra by ' ham kustak ' i. e. the same direction. Kanga ( Av. Dict. p. 572 ) translates the phrase of the Vend. 14.7 thus : ' extended at the bottom and contracted at the top '. From the Pah. Ver. of the Vend. we can ascertain the Pah. equivalent for kusra and it is kōstak, meaning ' shore, side, direction, quarter, flank '. cf. Skt. कुर्त- a cavity, hollow, hole ' ( Skt. Dict. by Monier Williams p. 299 ).

*kusrō-patāda-* abl. sg. of kusrō-pata- m. ' hohle Felswand ' i. e. away from the hollow precipice ( Barth. Air. Wb. 475 ), derived from kusra- and √pat- to fall. cf. Skt. पात- m. ' starz ' meaning ' fall, tumble, sudden drop '.

Kanga ( Av. Dict. p. 134 ) derives the word from kusra and pata = paθa = path and translates ' the pass of Kusra ' ; Spiegel translates ' a craggy way ' . Note the termination āda- abl. sg. Kusrāda and Kusrōpatāda correspond in all probability to the mountain tracts of Ghōr and Ghōrband situated to the North and South of that range.

*pawrāna*— Kanga ( Av. Dict. p. 323 ) takes it as acc. pl. and explains it as a name of the mountain. Barth. ( Air. Wb. 844 ) says that the etym. is doubtful and translates ' mountain slope, hillside ' . In Pawrāna it is easy to recognise the modern local name Parwān borne by the pass and valley through which a well-known route across the central portion of the Hindukush range due north of Kabul descends to the meeting point of Ghōrband as Panjhir.

*viśpaθa*— adv. ' round about, everywhere ' ( Barth. Air. Wb. 1474 ). Kanga ( Av. Dict. p. 489 ) takes it as acc. sg. of viśpaθan- common noun and translates ' the pathway of birds ' . See para 4 above, where the Pah. Ver. merely transcribes the Av. word as viśpatas'.

*spita-gaona*— adj. acc. pl. white gleaming, white shining. cf. spiti-spaēta; cf. Skt. शितस्, शित्र. The spita-gaona gairi, the White Mountains correspond to the high range called Spinher by the Pashto-speaking Pathāns along the Peshawar and Kābul border and more generally known by the Persian name Safeed- Kōh.

It may be noted that there is neither Pah. Ver. nor Skt. Ver. of the last lines of this paragraph; but a remark is made in Pah. thus : एन वाच अ-  
-zand, zand ने गुफ्त meaning ' this passage is without an explanation and the comment is not stated ' .

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### Text

Āat āhva paurvalāhva pouru-sarədō vīraobhae haomō gaoma sairi-  
gaonō. Ā tē baēṣaza irīraθara vaṇhūv manāñhō mayābyō. Āat mē ahe  
duš-saṇhahaे parāca vaēpaya manō, āat ahe nī <vaēpaya> manō manō, yō mē  
duš-saṇhō hiṣtaite.

### Translation

Then on these mountains thou growest in various kinds, O Juicy,  
Golden-coloured Haoma ! They are attached to healing virtue through the  
wondrous powers of the good mind; do thou deviate me, then, from the  
thought of this maligner, do thou turn me away from such plot after plot,  
which stands as wicked doctrine for me.

**Notes**

*āat-* adv. then, thereupon. Skt. आत्.

*āhva-* dem. pron. loc. pl. f. another form of āhū- Skt. आसु; in these.

*paurvatāhva-* loc. pl. of paurvatā- f. Skt. पूर्वता, mountain, mountain-range. cf. dva paurvata- Yt. 19.3. Pah. Ver. pwrtak, which can be read purr-tāk, meaning 'full of branches' seems to be a mere transcription of Av. word paurvatā. There is another common word for mountain in Av. and that is gairi, Skt. गिरि.

*pouru-sarədō-* nom. sg. of pouru-sarəda- adj. 'of many kinds, of many species'; pouru- Skt. पूरु, युर्वी- much, abundant, many and sarəda- sb. nt. kind, sort, species. There is another word sarəda- in Av. sb. m. and it is derived from sārəd- cf. Skt. शरद् autumn, a year. Pah. Ver. purr-sartak.

*vīraodake-* pr. 2 sg. Ātm. of √ruð- to grow, to sprout with vī- pref. Pah. rūstan- Skt. वृहत्; thou growest. pr. raða-, uruiðya-; perf.- urūruð-; ppp. uruzda- urust-. cf. Skt. रोधति, रोहति, रुहोह, रुद्धः.

*gaoma-* voc. sg. of gaoman- adj. 'having milk, juicy, savoury' ( Barth. Air. Wb. 483 ); savoury ( Darm. ); sweet ( Spiegel ). cf. Skt. गोमिन्- adj. 'full of milk' ( Geld. ); Pah. Ver. čarp- čarb, 'gentle, mild. fatty, oily'. Skt. Ver. gaulya.'

*zairi-gaonō-* voc. sg. of zairi-gaona. adj. yellow, gold coloured, green, greenish; Sogdian 'zrlwn'; from zairi- zari- Skt. हरि and gaona = colour. See V. IX. 16. Hari- is the most common of the colour epithets for Soma in RV. The word हरि is cognate with हिरण्य- golden in Skt. Hari is not only the colour word, the intensity of the colour is also expressed by it. It is 'dazzling brilliant, lustrous, resplendent, flaming'. cf. Khotanese 'ysarūna' which renders Skt. हरित- usually green, of green or greenish yellow and ysaragūna; Parthian 'zrgwng' used as an adj. for a Juniper tree, cf. Manichaean MPer. hwzgwn and NPer. zard, yellow and zarrīn, golden.

*ā-* Skt. आ- ( 1 ) adv. hither, hitherto, moreover, thereto ( 2 ) prep. and post position with acc., to, towards, by, at; according to; with loc: 'in, on'; with abl. or gen. 'away, off; ( 3 ) verbal pref.

*tē-* Third per. pron. nom. pl. m. they; other forms are tōi; taē-ca. See Kanga Av. Gram. § 212 for third per. pron. m. p. 142.

*baēšaza-* acc. pl. nt. of baēšaza- Skt. भेषज् ( 1 ) means of gaining health, healing virtues, remedies, drugs. Pah. bēšāz- ( 2 ) as adj. meaning 'healing, curative'. Also in Av. the word baēšazyā; Skt. भेषज्य- having healing properties.

*irīraθarə-* perf. 3 pl. active from √rāθ- with ā- pref. to cling to, to stick to, to be attached to; they are attached to, they have clung to; pr. rāθ-,

iriθya; perf. irīriθ-, irīraθ-; ppp. irista-. Pah. Ver. yumāk (1) adj. joined or connected with, mixed with, united with. (2) noun- a pair, a couple. Skt. Ver. yukta- cf. the word rāθəma- occurring in Y. Ha 44.17, adj. adhering to, annexed to : follower of ( with the abl. hacā ). See Taraporewala, The Divine Songs of Zaraθuštra p. 519-20 for further details.

vaijhōuš manajhō- gen. sg. of volhu or vaijhū manah; of the good mind; vaijhū- volhu- Skt. वसु = good and manajh- or manah- Skt. मनस्, mind, thought.

mayābyō- abl. pl. of mayā ( = māyā ) ' pleasure, delight, blessing, good fortune ' ( Barth. Air. Wb. 1144, 1169 ), used in the sense of inst. pl.; through the pleasures. The word is explained variously : Darm. following the Pah. Ver. of the word ' patmān ' translates it by ' measure ' as if the word is derived from √mā- to measure. Spiegel ( Commentar über das Awesta, Wien. Vol. II p. 119 ) translates 'science, knowledge'. Andreas translates Wunderkräfte i. e. wondrous powers; cf. Skt. माया = divine wisdom. Geldner translates, ' gift ' ( Die Zoroastrische Religion Das Avesta. 1926 ). Kanga ( Av. Dict. p. 396 ) translates (1) knowledge, wisdom, understanding in Y. Ha 33.9; (2) virtue, good effect, excellence in Y. Ha 10.12. He reads the word mayā as given in the text. Prof. Taraporewala ( Divine Songs of Zaraθuštra p. 335, s. v. mayā ) translates ' wisdom ' and compares it with the Skt. word माया meaning ' divine wisdom '. Skt. Ver. pramāṇena- through the standard. Prof. Insler ( The Gāthās of Zaraθuštra, Leiden 1975 p. 216 ) takes maēθā- mayā as a compound and translates ' through the happiness which consists of change '. Here he translates mayā by ' happiness '.

mē- First per. pron. acc. sg. me.

ahe- dem. pron. gen. sg. m. of this; other forms are ahyā, axyā; aiñhe.

See Kanga Av. Gram. § 218 p. 144.

duš-sanjhahe- gen. sg. of duš-sanjha- m. lit. one who utters evil words, a maligner; derived form duš-, duž, Skt. दुर्- दुर् inseparable pref. evil, bad and sanjha- sb. m. from √sah- to utter, to proclaim, to declare, meaning ' doctrine, commandment, announcement '. cf. GAv. səñhā-. Sometimes duš is gunated, i. e. changed to dēuš-; e. g. dēuš-sravā Y. XI. 1.3. See duš-sanjhō, nom. sg. below in the same para.

parāca vaēpaya- impv. 2 sg. Par. of √vip- to throw, to turn away, to deviate from; Skt. विप्- वैप्- to tremble, to quiver, to stir. See Barth. Air. Wb. 1322-1323 and Kanga Av. Dict. p. 488. Pah. Ver. pas-aš band, meaning ' bind thou from behind '. Here in Pah. Ver. two non-Iranian synonyms are joined together and taken as one word with the same meaning ' pas ', i. e. after, behind. See Y. IX. 30 where we find the word višō-vaēpahe, meaning ' poison-behind'.

-emitting, poisou- squirting ( serpent ). In RV. X. 46.8 the word वैप्स्- is used to describe the 'flickering' of the tongues ( the flames ) of Agni. In RV. I. 80.12 and IV. 11.2 the same word is found employed in the sense of 'struggling' or 'fervour' ( Grassmann Wb. 1355 ). In RV. VI. 11.3 we come accross the phrase वैपिष्ठो विप्रः, the most fervent wise man. It may be added here that विप्र means originally 'inspiried, lit. thrilled or stirred ( inwardly )', derived from the same stem. See Monier- Williams Skt. Dict. p. 972. I have quoted all the Vedic references from prof. Taraporewala's 'The Divine Songs of Zarathuštra' pp. 796-97.

In the line following the predicate vaēpaya after nī is left out, which I have supplied in the text thus : <vaēpaya>.

*manō-* acc. sg. nt. of manah, manajh, Skt. मनस्- thought, mind. There are many meanings of the word manah- viz. mind, spirit, thinking, thought, purpose, intention, plan, plot. Barth. (Air. Wb. 1128) translates 'manō manō' by 'plot after plot'

*āat-* adv. then, thereupon.

*nī - nī vaēpaya* : impv. 2 sg. Par. of √vip- with nī pref. do thou turn away.

*manō manō-* 'plot after plot' ( Barth ). See note above.

*yō-* rel. pron. nom sg. m. antecedent to manō manō; better yat nt. which.

*dus-saŋjhō-* wicked doctrine. See the word above for explanation.

*hiſtaite-* pr. 3 sg. Ātm. of √stā- to stand hiſta- is the base; stands.

### - 13 -

#### Text

Nəmō haomāi yaₖ kərənaoiti driſaoš havat\_-masō manō yaθa račvastə-  
maheciₖ. Nəmo haomāi yaₖ usnqm ačiti vačdyā. Pouru-narəm tūm kərənūši  
spainyaŋham cistivastarem, yasa-čē bāða haama zāire gava iristake baxšaite.

#### Translation

Obeisance (be) unto Haoma, who makes a poor man equally high-minded as the richest one ! Homage (be) unto Haoma who makes a poor man equally high-minded when he reaches the aim of his desire ! O Golden Haoma ! thou makest ( him ) who verily takes a share ( in the Haoma-Juice ) mixed with jivām-milk, rich-in-men, very holy and very intelligent.

## Notes

*nāmō-* nom. sg. nt. of *nāmaṭh-* *nāmah-* Skt. नम् meaning, homage, bow, salutation, reverence, prayer; from √nam- to bow, to salute, Pah. Ver. nīmāz, Skt. Ver. namō.

*Haōmāti-* dat. sg. of Haoma- m. Haoma yazata. Haoma plant. See above.

*yat-* rel. pron. nom. sg. nt. better yō; who, antecedent to the noun Haoma.

*kāraṇaoiti-* pr. 3 sg. Par. of √kāra- to do, to make, cl. 5; makes. Skt. करोति.

*driyao-* gen. sg. of *driyu-* m. a poor man, used in the sense of कन्धासिन् ( Barth. Air. Wb. 777 f. ). Sogdian derivative of this word is द्रीवश् - ( žwxšq- jwxšq ). Prof. Taraporewala ( Divine Songs of Zaraθuštra p. 366-367 ) explains the word as under : " In Veda there is the word ádhrigu, meaning ' irresistible, unrestrained, or impetuous '. It is derived as á-dhri-gu, the -gu being from √gam- to go. In the RV. this word occurs mostly as an epithet of various deities. But twice ( RV. VIII. 22.11 and 82.11 ) it has been used for men and had been translated ' audacious ' or ' unrestrained '. In two other passages ( RV. I. 112.20 and VIII. 22.10 ) the word is a ' proper noun ', and the name of a man protected by the Aśvins. I would therefore, like to suggest that Av. drigu- is the opposite of ádhrigu, and means lit. ' one whose activities are restrained ' i. e. a person who has restrained his lower self ( cf. Skt. पति ). In other words, drigu- would be applicable to holy hermits whose chief characteristic is their meekness as opposed to the normal audacity of the man of power in the world. The sense is the same as that implied in the later Persian word ' darwesh ' which is indeed derived from drigu- ( vide, Paul Horn, Grundriss der neopersischen Etymologie, 559 ). The sense of ' poor ' usually given to the word seems to be a secondary development ".

In the Gāthā Hā 34.5 the word *drigūm* acc. sg. m. and in Gāthā Hā 53.9 the word *drigaovē*, dat. sg. m. occur.

Prof. Stig Wikander of the University of Lund in his book ' Der arische Männerbund ' Lund, 1938 registers Skt. अध्रिगु- ' impetuous, vehemently, irresistibly advancing ' among the epithets and designations particularly characteristic of the deities of the warrior class; in fact the word occurs as an epithet of Indra and his companions, the Maruts, also of Soma and Agni, deities that are closely associated with the Indra Cult.

The rendering of the word *driyu- dragu-* by ' poor, weak, needy ' has been arrived at by a comparison with NPer. *darvēś*, *daryōś* and MPer. *driyōś*.

cf. Arabic *faqir*, *miskin*. See Av. *drogu-* *driyu-* by prof. Kaj. Barr, Copenhagen Studia Orientalia Ioanni Pedersen. pp. 21-40.

*havat-masō-* adj. acc. sg. nt. of *havat-masajh-*, as great, so much great, equally high; derived from *havat-* *havant-*, Pah. *hāvand* = (1) this much, so much (2) like, as, alike, similar and *masah-* *masajh-* greatness.

*yathā-* adv. just as, like, as; GAv. *yaθā*. Skt. यथा.

*raēvastəmahe-cit-* adj. gen. sg. of *raēvastəma-* superl. of *raēvant-* rich; the richest and *cit* encl. particle, even, too, also; *raēvant+* *təma-* superl. term + *hē*, gen. sg. term + *cit* encl. particle. Skt. रेवन्त्. Other meanings of *raēvant* are 'wealthy, opulent, brilliant, splendid'.

*yat-* adv. when.

*usnām-* gen. pl. of *usan-* will, desire, end- aim of desire, from √*vas-* to wish, to desire, to long for; Skt. वस् ( Barth. Air. Wb. 405-6 ) Pah. Ver. *barsandih-* 'happiness, content, satisfaction'. cf. V. Hā 45.9 and 44.10

*añiti-* pr. 3 sg. Par. of √*i-* to go; goes, reaches; Skt. एति. Pah. Ver. raft इतै.

*vaēḍya-* loc. sg. of *vaēda-* *vaēḍa-* Skt. *veda-* possession, m. 'reaching, attainment'; from √*vid-* to obtain, to get, to find (Barth. Air. Wb. 1330). Geld. translates 'fulfilment (of all wishes)'.

*pouru-narəm-* adj. acc. sg. of *pouru-nar-*, rich in men; thronged with men, 'possessor of many men' (Geld.). cf. Skt. पुरुषार- adj. Pah. Ver. *purr-mart*, full of men. See the word *pouru-sareḍō-* in para 11 above.

*kərəmūṣi-* pr. 2 sg. Par. of √*kərə-* to do, to make, 5th, nu-class; thou makest. Note the *ši* for *hi-*. Skt. कर्णेषि. For the conjugation of √*kərə*, see Jack. Av. Gram. § 566-571 pp. 162-163.

*spainyajhəm-* acc. sg. of *spanyajh-* adj. compar. of *spənta-* holy, beneficent; holier, more beneficent.

positive *spənta-*; compar. *spanyajh-*; superl. *spəniṣta*.

*cistivastarəm-* adj. acc. sg. of *cistivastara-* compar. of *cistivat-* adj. endowed with knowledge or understanding, endowed with thinking; derived from *cisti-* sb. f. thinking, knowledge, understanding from √*cit* (Skt. चिक्षते) to intend to, to instruct. Skt. चित्ति (Barth. Air. Wb. 598), cf. also *cista* (in Yt. XVI Dēn Yt.) with the epithet *raziṣṭā*, name of a divinity. The divine being *Cisti-* Religious Wisdom- is named in association with other abstract deities. The corresponding Skt. equivalent चित्ति is used as a proper name only for the wife of Atharvan by whom she became the mother of दध्यज्ञ (Bhāgavata Purāṇa IV. 1.42).

*yass-* nom. sg. of the rel. pron. *ya-*; a variant of *yō*, meaning who. This form joins with the following encl. 'te'. The *a* inserted is merely to ease

the pronunciation. See Whitney Skt. Gram. § 302, and Macdonell Vedic Grammar § 203. cf. kṣe in Y. IX.3.

*gava-* inst. sg. of gao- milk. The technical term used in the ritual is 'jivām', 'with the milk'.

*iristha-* gen. sg. of irista- ppp. of  $\sqrt{rāθ}$ - to cling, to adhere to; mixed with. See the word irīraθara in para 12 above.

*baxšaite-* pr. 3.sg. Ātm. of  $\sqrt{baxš}$ - to bestow, to grant, 'to give a share, to take a share' ( Barth. Air. Wb. 923-24 ), a derivative from  $\sqrt{baj}$ - with š-suff. Pah. baxšitan, NPer. bakhshidān.

After the Hōm- juice was prepared and consecrated, a little of it was distributed to everybody present at the Yaziñ Ceremony for drinking in Sassanian times and the same custom is even prevalent today among the Parsis.

- 14 -

### Text

Mā mē yaθa gāuš draſhō āsitō vār̥ma caire, fraſha trayantu tē madō vār̥zya juhājhō jaſantu. Pairi tē haoma aſāum aſavāzō daðami imām tanūm yā mē vaenaite huraoda.

### Translation

Mayest thou not go away from me enjoying at will as the Bull Banner ( does ) ( but ) let thy inspired-effects reach further and let them reach those whose activity is energetic.

O righteous, Truth-increasing Haoma ! I dedicate unto thee this body which appears to me beautiful.

### Notes

*gāus draſhō*- nom. sg. of gao draſha- meaning, bull banner; Av. draſha-, Pah. draſh, Skt. द्राष्ट, Fr. drapeau, 'a flag, a banner'; sb. m. The famous national flag of Iran was called 'gāuš draſha-', which had been originally the leather apron of the patriot Kawa, the Blacksmith. The renowned banner known as Kawa's Flag, dating from the first Iranian Dynasty, still continued to be the Royal Standard of Iran. It was in the special custody of the chief of the army, and led the soldiers to the fight. It was hoisted in the centre of the fighting armies near the enclosure of the king and commanders of the troops. The Royal Standard was the symbol of the country's honour and greatness.

and the poet depicts the enemies longing to capture it in thick of the battle. Geld. translates 'like an ox-goad' and refers to RV. 8.79.8.

*āsitō-* adj. nom. pl. of *āsita-* 'enjoying' 'geniesend' cf. Skt. अशाति and अशये ( Barth. Air. Wb. 338 ). Geld. Justi and Darm. regard it as adv. and translate 'quickly' on the strength of the Pah. Ver. 'tēz' meaning 'quickly'. See Sanskrit Language by T. Burrow p. 48,98 *āsita-* black-, अ-sita- ppp. of √*si-* to lie down, to rest, to repose; cf. Skt. शते, शरे, अशायत.

On the basis of the Pah. Ver. *tēz* meaning 'quick, swift', it is suggested that the Av. word should be read \**āsištō*, superl. of *āsu*. Skt. अष्टु meaning 'swiftest'. Alternatively, like the comp. '*āsitō - gatūm*', 'sitting on the couch' occurring in Y. 62.5, the word may be annexed to the following word *vārēma* so as to form a comp. *āsitō vārēma*, meaning 'enjoying at will' following Barth. or 'swiftest at will' on the basis of the emendation *āsištō*. Prof. Geld. also translates the word 'too quickly'.

*vārēma-* 'according to one's desire, 'ex voluntate' ( Barth. Air. Wb. 1411 ), derived from *vārēm*, acc. sg. of *vāra-* + *a*; cf. Skt. वारं आ. The *a-* is shortened preposition अ which serves here either as a verbal prefix or as a postposition : *vāra-* sb. nt. means 'will, liking, pleasure' from √*var-* to choose. Geld. translates 'to my heart'. See Bailey, JRAS 1934 p. 511 and Geld.'s paper on *Vārēma* in Dastur Peshotan Sanjana Volume pp. 199-200, 'Indo Iranian Studies'. Pah. Ver. *hač vārōm*=from the mind. Skt. Ver. *vigrahāt* 'from the battle'.

*caire-* impv. 2 sg. Par. from √*car-* to go, to walk, to pass. cl. 1; mayest thou go ( Kanga Av. Dict. p. 178 ); impv. in the sense of the opt. Barth. ( Air. Wb. 581 ) takes it as an inf. and translates 'sich einherzubewegen'. √*car-* ( Skt. चरति ) pr. *cara-*, *caraya-* to walk, to move, to go about. Pah. *rōbhēh*: dost thou go or move about. Skt. Ver. *pracara*, 'mayest thou go away'.

*traśa-* adv. forward, forth, in front, onward, further; Pah. *trāč*, Greek *prosa*, Lat. *porro*; as opposed to *apāśa*, 'backwards'.

*frayantu-* impv. 3 pl. Par. of √*i-* to go with *fra-* pref.; let them go forth, let them reach further. It is curious that Pah. Ver. translates this Av. word by 'franāmani-' in the first person, meaning 'I move about, I go about', from inf. *franāmitan* or *franāmītan*. Skt. Ver. *prabrahvīmi-* also in the first person. Proper Skt. equivalent is प्रथन्.

*tē-* Second per. pron. gen. sg. thy. Skt. ते.

*mādō-* sb. m. nom. sg. of *mada-* *māda-*, Skt. मद्- ecstasy caused by the Haoma drink, from √*mad-* ( Skt. मदति ) to get drunk. Here nom. sg. used in the sense of nom. pl. 'inspired effects'. Barth. ( Air. Wb. 1113 ) takes *mādō* here in this passage and in the para 19 below as nom. pl. from *mad-* adj. getting intoxicated, inspired ( with gen. ). Geld. translates 'inspiring effects'.

Kanga ( Av. Dict. p. 392-93 ) takes *maðð* occurring in para 19 below as nom. pl. of *mad-* *mað-*, common noun, m. and translates 'health-giving remedy, disease removing means' but no mention of this para 14 is made. See Y. IX. 17; XI. 10, X. 8 and Yt. XVII ( Aśi Yt. ) 5, and Y. XLVIII. 10. Pah. Ver. *maðišn.* Skt. मदाः.

*vərəzyaŋjuhāŋjhō-* nom. pl. of *vərəzyaŋjuha-* adj. 'whose impulse for production is energetic'; derived from *vərəzya-* working, from *√varəz-* to work, to do and *anuha-* vital power, energy ( Barth. Air. Wb. 1426 ). See *vərəzyaŋhvām* in para 4 above. Geld. translates 'with a good conscience'. Gershevitch ( Grammar of the Manichaen Sogdian p. 21. n. 2 ) translates 'straight purposefully'.

*jasəntu-* impv. 3 pl. Par. from *√jas-* *jam-* *gam-* to come; let them come, let them reach.

*pairi ..daðəmi-* pr. 1 sg. Par. of *√dā-* to give with *pairi-* pref.; I dedicate, I vouchsafe.

*aśa-vāzō-* voc. sg. of *aśa-vāzah-* adj. promoting or furthering *Aśa*, truth-increasing; derived from *aśa-* Skt. अस्त्र- truth and *vāzah-* from *√vaz-* to carry, to further; cf. *aśa-vazah* Y. X. 1; VIII, 9; Sirōzak I.30; *aśahyā vāzdrēng* and Skt. अस्त्रस्य वाहसा in Rv. 8.62. See Barth. Air. Wb. 254. Oh truth-increasing !

*vaēnaite-* pr. 3 sg. Ātm. of *√vin-* to see, to seem, to appear. cl. 1; seems, appears. Skt. वैन्, वैन्. Pah. *vēnēt* ( Kanga Av. Dict. p. 487 ).

*huraoða-* nom. sg. of *huraoða-* adj. f. lit. of fine appearance, beautiful, well-grown, of good growth; derived from *hu-* Skt. सु- good and *raoða-* Skt. रोढ़- रोह-, from *√ruð-* to grow; growth, form.

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### Text

*Avāñharōzāmi janyaoś ūnām mairyayaś ḥvitō-xraðayā; yā mainyeiṇti davayeien̄ti ḥthravanem̄ca haomem̄ca; hā yā dapta apanasyeiti; yā tał yāl haomahe draonō nigāñhōṇti niṣhiðaiti. Nōił tqm ḥthravō-puðrim naðda dasti hū-puðrim.*

### Translation

I throw away the insufficiency ( in the offerings for Haoma ) of wicked women, deprived of understanding, who intend to deceive the ḥthravan- the priest and the Haoma, and ( it is ) they who having deceived ( them i. e. the priest and Haoma ) disappear ( or perish ).

He gives neither a religious teacher as son nor the birth of excellent son to her, who sits down to eat the sacred cake ( draona ) ( consecrated in the honour ) of Haoma.

## Notes

*avañharəzāmi-* pr. 1 sg. Par. of  $\sqrt{harəz}$  with ava- pref. to throw away; I throw away.  $\sqrt{harəz}$  ( Skt.  $\sqrt{\text{हरेत्ता}}$  ) pr. harəza-, hərəza-; fut. harəṣya-, harəzya-, hərəzya-; ppp. harṣta-. meaning, to discharge, to emit, to send out, to filter, to let go or stand; with pref. avi- and fiś- 'to pour forth ( the seed ) into ' ; with pref. upa- ' to throw down'; with pref. pairi- ' to filter '. Pah. Ver. u-t bē hilom, i. e. ' and I relinquish or abandon thee '. Skt. Ver. avakṣepaya, ' throw down '.

*janyaoś-* better read janyōiś, gen. sg. of Jaini- ' woman ' used in a bad sense. cf. GAv. jāni- sb. f. Skt. जनि-. See Barth. Air. Wb. 603-604. Skt जन्युः Kanga ( Av. Dict. p. 185 ) translates ' an evil female spirit, a bad woman that deceives men by her tricks '. Darm. renders ' the feminine incarnation of vice and disease '. Justi explains it as ' the adversary of Haoma '. Pah. Ver. translates it incorrectly by pat zaniś, ' by smiting, by killing '. But in para 17 of this Hā the word Jaininām, gen. pl. of Jaini- occurs which is correctly translated into Pah. Ver. by ' jēh '. Av. jahikā, meaning ' harlot, whore, libertine, prostitute '. In Yasna Hā 53.6 the word jēnayō occurs, which is voc. pl. of jāni- a woman, the Pah. Ver. of which is ideogram nyšmn=nišman. Iranian zan, meaning ' a woman '. Hence it will be observed that in YAv. the word is found employed in a bad sense as a daēva-word; Jaini- nom. sg. Yt. XIX ( Zamyāt Yašt ). 80; janayō acc. pl. Vend. XX. 10, 12; Jaininām- gen. pl. Y. X. 17. We notice the word used as a compound; e. g. Jaini-yaska, ' sickness produced by Jaini ' ; Jaini-mahrka- ' death caused by Jaini ' Vend. 21.2. The Pah. Comm. further explains the phrase pat zaniś by the gloss ' kū-t bē palayēm, i. e. I filter thee ( i. e. Haoma ). This interpretation is obviously wrong.

Here gen. sg. used in the sense of the gen. pl. as can be seen from the following words ' mainyeinti davayeinti ', the reading approved by Prof. Barth.

*ūnām-* acc. sg. of ūnā- ppp. of  $\sqrt{vā}$ - to be wanting, to fail, used as a noun, meaning ' parsimony, thrift, insufficiency ' ( Barth. Air. Wb. 1407 ). Skt. ऊन् Kanga ( Av. Dict. p. 114 ) compares the word ūnā sb. f. with Skt. ऊन् and translates ' need, indigence, misery '. See Av. Gram. p. 264. Geld. ( Zeitschrift für vergleichende Sprachforschung 28.1887.185 ) explained ūnām as an ellipsis meaning ' empty ( dish ) ' in analogy to pərənā viśārayeinti, the full overflowing ( dish ) in Ābān Yt. 132; Raśnu Yt. 3; Rām Yt. 2 and Vend. XIX. 40. Prof. A. V. W. Jackson of Columbia University proposed to identify the

word *ūng* as the feminine stem of *ūn*, meaning lacking, empty, wanting, deficient. The development of meaning is obviously explained: *ūng* denotes an empty place, a cavity. Pah. Ver. translates the word variously as per the reading in the MSS. Correct Pah. rendering should be 'un', which translates *ūn* in Vend. 17.2 and Nir. 100. The whole sentence should be read, as under : u-t bē hilom pat zanišn un [sūlak] i marān [ gristak i vattarān ] i. e. for thee ( i. e. Haoma ) I relinquish by striking the cavity [ i. e. hole ] of the scoundrels [ i. e. the den of the most wicked persons ]. Geo Widengren (Hochgottglaube im Alten Iran, 1938 p. 338) gives a similar explanation of *ūn*. He translates 'Loch' meaning 'hole, perforation, cave, hollow, cavity'. For further details on the word, see Prof. Dr. H. P. Schmidt's paper on 'Avestan *ūnā* and *ūnā*' in the K. R. Cama Oriental Institute Golden Jubilee volume, Bombay 1969 pp. 124-132.

*mairyayā-* gen. sg. of *mairyā* f. adj. qualifying the noun *janyōś*, meaning 'roguish, scoundrelly'. Prof. Stig Wikander of the University of Lund in his book 'Der arische Männerbund' 1938 translates the word *mairyā-* by 'liederlich', i. e. 'loose, immoral'. Pah. Ver. *marānīk*.

*avītō-xrādayā-* reading given by Barth. Geld. reads *avītō xarəðayā*, gen. sg. f. of *avītō-xrādi-*, f. 'incapable of using the intellect' ( Barth. Air. Wb. 348 ); whose spirit or understanding is disturbed' ( Darm. ); 'dull in understanding, with intellect dethroned' ( Kanga Av. Dict. p. 119 & 146 ); 'of weak insight' ( H. P. Schmidt ). Etym ? Kanga derives from *a+vīta* = bad, evil + *xarəða-* understanding, intellect - another form of *xratu-*. Pah. Ver. omits translating the Av. word. Skt. Ver. *paribhraṣṭa buddhinām* i. e. 'whose insight is vanished, deprived of understanding'. The word may be conjecturally translated 'of evil lustre' deriving from *avīta* 'bad, evil' ( Kanga ) + *xarəða-* ( instead of *xarəna-* ) lustre from *✓xar-* to shine. The word is hapax legomenon. Barth. derives the phrase from \**vītaxra* and compares it with MPer. *taxr* and NPer. *talx* meaning 'bitter'.

*yā-* nom. sg. f. of the rel. pron. antecedent to the word *janyōś*, meaning who, used in the sense of the pl. as the following verb *mainyeinti*, *davayeinti*, indicate.

*mainyeinti* - pr. 3 pl. Par. of *✓man-* to think. cl. 4; they think, they intend. Pah. Ver. *mēnēnd* = they think. Skt. Ver. *manyante*.

*davayeinti* - pr. 3 pl. Par. of *✓dab-* to deceive. Skt. *✓दभ् दभ्*- they deceive; pr. *dava-*, *dədənu-*, *davaya-*; pass. *daoya-*; iter. *dābaya-*; ppp. *dapta-*. Note: When two verbs come together in a sentence the second verb may be translated in the sense of the infinitive. Here *mainyeinti* *davayeinti* would

accordingly mean 'think to deceive, intend to deceive'. Skt. दम्यते. Pah. Ver. frēfend, 'they deceive, they cheat'.

*āθravanamca*- acc. sg. of āθravan- sb. m. the priest who possesses a theological degree and is supposed to know the performance of priestly functions. Skt. अथर्वन्. Other forms of the same word are aθaurvan- aθaurun. Pah. आरून, आरूक. ca, encl. particle; and.

*haomamca*- acc. sg. of haoma- m. Skt. होमः; Haoma. The name is used partly for the Haoma Plant and sometimes for the yazata presiding over the Haoma Sacrifice in the Yasna Ceremony.

*hā*- Third per. pron. nom. sg. f. she. Skt. हा-. sg. used in the sense of the pl; they.

*daptā*- nom. sg. of daptā- f. ppp. of √dab- to deceive; deceived, having deceived; see davayeinti above. Skt. दप्ता. Pah. Ver. frēp. n. deceit- pat फ्रेप 'by means of that deceit'.

*apa-nasyeiti*- pr. 3 sg. Par. of √nas- Skt. नश्- cl. 4, to perish; perishes, disappears. Skt. अप नश्यति; Pah. bē नाशेन.

*tał*- Third per. pron. acc. sg. nt. that. Pah. Ver. etōn, thus, in this manner; Skt. Ver. evam.

*yat*- rel. pron. acc. sg. nt. which.

*haomaha*- gen. sg. of haoma- Skt. होमः- m.; of Haoma.

*draonō*- acc. sg. nt. of draonah- portion, share, part: cf. Skt. द्राणः- 'wealth, money, property', e. g. द्रविणो दधानः RV. VI. 69.3 'bearing gifts'. The word is derived from √dru- Skt. द्रु- to flow, to move down and it means originally 'movable property' as distinguished from immovable property, like land, houses etc. Later it came to have the sense of 'offering', 'gift'. There is another word dróna- meaning 'bucket, cask', also found in the Veda, which is from the same root. cf. Grassmann Wb. 649. Barth. (Air. Wb. 569-70) points out that the Pah. word drōn is the orig. Av. word transcribed, and is used in the special sense of 'consecrated bread' made of wheat offered to divinities or yazatas at the Yasna and other ceremonies. This special sense has been given to this word occurring in Vend. V. 26, but it does not bear the special meaning in the other parts of Av. Pah. Ver. sūr, meaning 'festival, festival banquet'. In Pah. Y. 33.8 this word sūr is explained by the gloss 'mizd' - Av. myazda- votive offerings. For drōn, cf. S. B. E. Vol. V. 283 no. 6 and Haug, Essays on the Religion of the Parsees pp. 404-408. See Y. XI. 4 & 5 : draonō. Skt. Ver. utsavam, 'festival, festival banquet'.

*nigāñghanti*- pr. 3 pl. Par. of √ganh- Skt. घस्-, cl. 1, with ni- pref; to devour, to eat unceremoniously (of evil beings), to nibble. This is a daeva-

-word, whereas ahura-word is *xa-* to eat; pr. *gajha-*, *gāñha-*. There is a double vocabulary in the Avesta for the good beings and evil beings and this will be dealt with in a separate chapter. Pah. Ver. *ō zōyišn*, participium *nice-asitatis*, will verily devour.

*niśhiðaiti-* pr. 3 sg. Par. of *√hað-* Skt. सद् to sit, with *ni-* pref.; lit. sits down; is bent upon. cf. Barth. Air. Wb. 1754. Skt. सीदति, सादयति, सेदुः; pr. शद-, हिदा-; aor. हिदृश-, शदयौश-; caus. शदया-, सदया-; pft. हाद्य-; ppp. -श्ता- meaning, remains sitting, stays, abides.

*āθravō-puθrim-* acc. sg. of *āθravō-puθri-* adj. f. priestly son'. (Barth. Air. Wb. 324). Kanga (Av. Dict. p. 80) reads 'āθravanō-puθrim' and takes it as a comp. noun acc. sg. of *āθravanō-puθrya* and translates 'a priestly line or offspring'. Skt. आर्थवृत्तम्, Pah. Ver. ास्रोक पुस्, 'a priestly son'; better ास्रोक पुसीह, 'possession of a priestly son; the gift of a priestly son'.

*naēða-* adv. GAv. नाइदा; nor, and not; made up of *naē-* Skt. न, not and *dā* suff. denoting time. Barth. (Air. Wb. 1034-35) says that the significance of the *dā* is not at all clear and adds that this word is frequently used with *nōit* in the preceding clause. Prof. Taraporewala (The Divine Songs of Zaraθuštra p. 62) suggests that 'this word is made up of *naēt* (a variant of *nōit*) with the post positive particle -ā. In the Veda also the ा appears fairly often emphasising the sense of completeness with words expressive of number or degree, or sometimes ordinary adjectives or substantives'. See Macdonell of Vedic Gram. p. 216. cf. *yadā*= when; *kadā* = when (interrogatively) adv. of time. Pah. Ver. ideogram. िा, Ir. ने.

*dasti-* pr. 3 sg. Par. of *√dā-* to give. cl. 3. gives, bestows.

*hu-puθrim-* acc. sg. of *hu-puθri* adj. 'good son'. See *āθravō-puθrim* above. Skt. Ver. *suputratvam*. Pah. Ver. *hu-* *pusīh*, 'possession of good son'. In the case of *āθravō-puθrim*, proper Pah. tr. should be ास्रोक *pusīh*, 'possession of priestly son'.

prof. H. P. Schmidt gives the translation of the para 15 as under :

*'I let go ... of the roguish woman of weak insight who thinks to deceive the priest and Haoma. She, deceived herself will perish, she who sits down to devour the portion of Haoma (= the portion belonging to Haoma). He (Haoma) does not make her bear priestly sons nor good sons'* (ibid. p. 128).

16-

## Text

*Pañcanām ahmi, pañcanām nōiṭ ahmi.  
 Humatahe ahmi, duṣmatahe nōiṭ ahmi;  
 Hūxtahe ahmi dužūxtahe nōiṭ ahmi;  
 Hvar̄ṣtahe ahmi, dužvar̄ṣtahe nōiṭ ahmi;  
 Sraoṣahe ahmi, a-sruṣtōiš nōiṭ ahmi;  
 Aṣaonō ahmi, drvatō nōiṭ ahmi;  
 At̄-ciṭ ahmāṭ yaθa apəməm manivā aṇhaṭ nivāitiš.*

## Translation

Of the five I am, of the five I am not :  
 I belong to good thought, I do not belong to wicked thought,  
 I belong to good word, I do not belong to wicked utterance;  
 I belong to good action, I do not belong to wicked action;  
 I belong to obedience, I do not belong to disobedience;  
 I belong to the righteous, I do not belong to the wicked  
 even up to the time when in the end the decisive battle of the Two Spirits  
 shall take place.

## Notes

*pañcanām*— gen. pl. of *pañca-* five. num.; Skt. पञ्चः; Pah. panj-rīn fivefold; NPer. panj; Skt. पञ्चानाम्. cf. Av. pux̄da- num. adj. fifth; Adv. fifthly, in the fifth place. Vide. Y. 19.18 and Yt. 14.15 : see *pañcadasa-* nom. dū. 'fifteen years of age' in Y. IX.5. Skt. पञ्चदसः.

The numerals in Av. correspond generally in form and in usage to the Skt. equivalents. For numerals, see Jack. Av. Gram. § 366-375 p. 106-108.

*ahmi*— pr. 1 sg. Par. of √ah- to be; I am. Skt. अस्मि. For inflection of √ah- to be cl. 2. see Jack. Av. Gram. § 530-539, p. 154-156.

*nōiṭ*— adv. not; Skt. नेत् ; pah. nē, ideogram. ॥.

*humatahe*— gen. sg. of *humata-* Skt. सुमत- (1) sb. nt. good thought; ह्य- Skt. सु=good and mata- ppp. of √man- to think, used as noun, Skt. मत- (2) adj. well-thought.

*duṣ-matahe*— gen. sg. of *duṣmata-* Skt. दुर्मत- (1) sb. nt. wicked thought  
*duṣ- duž-* Skt. दुर्- दुर्- inseparable pref. 'evil, bad, wicked' and mata- (2)  
 adj. evil- thought.

## HAOMA YAŚT

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*hūxtahe-* gen. sg. of *hūxta-* Skt. सूक्त्, (1) sb. nt. good word; derived from *hu-* and *uxta-* ppp. of √vac- to speak, used as a noun. (2) adj. well-spoken, well-uttered.

*dužūxtahe-* gen. sg. of *dužūxta-* Skt. दुरुक्त् (1) sb. nt. wicked speech, wicked word; derived from *duž* and *uxta-* used as noun (2) adj. evil-spoken.

*hvarštahe-* gen. sg. of *hvaršta-* Skt. सुवृक्त्. (1) sb. nt. good action, good deed; derived from *hu-* and *varšta-* ppp. of √varəz- to do, to perform, to work, used as noun. (2) adj. well-performed; sometimes the word is written *hvarəšta-* in Av.

*dužvarštahe-* gen. sg. of *duž- varšta-* Skt. दुरुक्त् (1) sb. nt. wicked deed, evil action; derived from *duž* and *varšta-*, used as noun. (2) adj. evil-done.

See the K. R. Cama Oriental Institute Golden Jubilee Volume, Bombay, 1968 ed. by me pp. 113-120 for Prof. Schlerath's paper on 'Some remarks on Indo-Iranian dus- and su-'.

*sraošahe-* gen. sg. of *sraoša-* (1) obedience, from √sru- to hear, to listen. The word is used here in the literal sense of 'obedience'. This implies obedience to the Law of Aša- which is the Law of God. cf. Y. Ha 60.5 where the word is used as an apposition to *asruštīm* (2) name of the yazata Sraoša Proper Name.. So great is his position in Zoroastrian Literature that in all ceremonies the very first hymn recited is an invocation to Sraoša- the Sraoša Bāz. There is a Yaśt dedicated to Sraoša in Av. Literature, known as Sroš Yaśt Large. See my book 'Pahlavi Version of Yaśts' Bombay 1941.

*asruštīoš-* gen. sg. of *a-srušti-* sb. f. meaning disobedience; derived from *a-* not and *srušti-* hearing, listening, abst. noun, from √sru- to hear, to listen. cf. Skt. सृष्टि. Pah. *asruštīh-* a mere transcription of the Av. word; see Y. Ha 60.5; cf. Y. Ha 33.4 : *asruštīm*. The Veda shows a f. noun सृष्टि meaning 'willing obedience' and sometimes 'hearing and obeying' ( Grassmann Wörterbuch 14 s. v. śruṣ); see also Whitney, Roots p. 180 under √śrus-. There is also the verbal base śroṣa- s-aor. found in RV. 1.68.5. But the negative formation *a-srušti* is not noticed in Skt. cf. *asruštīoš*, gen. sg. f. GAv. 44.13 and *asruštā*, GAv. 43.12, 'disobedience, disobeying' ( Air. Wb. 223 ).

*ašavanō-* gen. sg. of *ašavan-* adj. Skt. ऋतवन्; righteous, holy; Pah. ahrōθ.

*drvatō-* gen. sg. of *dravant-*, GAv. drəgvant- adj. the wicked; orig. drujvant- follower of falsehood. See. Y. IX. 8 above : *drvantām*. Pah. *drvand*.

*at-cit ahmāt yaθa-* adv. even upto the time when; *at-cit*, particle, then, however, but, and that, infact; 'und zwar' ( Barth. Air. Wb. 70 ) Pah. Ver. *ādak- ič hač īn tāk*=even then upto. Skt. आत् चित् अस्मात् यथा.

*apəməm-* adv. at last, at the end, eventually. Orig. acc. sg. of *apəma-* superl. of *apa-*; Skt. अपम्; Pah. Ver. ὁ īn i aþdōm, 'in the end.'

*mainvā-* gen. du. of *mainyu-* sb. m. Skt. मैन्यः- mind, spirit, spirit ( of the departed ), spirit ( the spirit of the good and the spirit of evil ). They are to be in eternal opposition to each other. cf. Y. IX. 15. Pah. mēñkāñ, 'of the two spirits'.

*anjhat-* subj. 3 sg. Par. of  $\sqrt{ah}$ - to be, cl. 2 Skt. अन्तः; might be. See Jack. Av. Gram. for the inflection of  $\sqrt{ah}$ - to be § 530-539 pp. 154-156.

*nivātiś-* nom. sg. of *nivāti-* sb. f. decisive victory, decision ( Barth. Air. Wb. 1085 ); strife, rivalry ( Mills ); decision ( Darm. ); conquest overthrew, derived from  $\sqrt{van}$ - with *ni-* pref. to conquer, to win. cf. the comp. word *haθrā-nivātiś* in Y. 57.26 meaning 'conquest at one stroke; also cf. Nir. 84 : *nivātiś*. Pah. Ver. bē vičārišīh = decision, redemption. Skt. Ver. *vijayah*

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### Text

*Āat̄ aoxta Zaraθuṣtrō :* ' nəmō haomāi Mazda-ðātāi !

*Vaŋhus haomō Mazda-ðātō. Nəmō haomāi ! Vispe haoma upa-staomi yał-cił barəšnušva gairinəm, yał-cił jałnušva raonqm, yał-cił qzahu dərətāñkō jaininəm upa-darəzahu. Frəzataēna haca tašta zaranaēnəm aoi taxše. Mā nire zəmi paiti iňa rəvəntō arəjahe '.*

### Translation

Thereupon spoke Zaraθuṣtra : ' Obeisance (be) unto Haoma, created by Mazdā; good is Haoma, created by Mazdā. Homage (be) unto Haoma ! I praise all Haomas, whether on the tops of the mountains, whether in the depths of the valley, whether held in distress in the fetters of wicked women.

I pour thee down from the silver saucer to the golden one, I do not pour thee down on the ground as ( *yaθa* ) ( thou art ) of precious value-worth.

### Notes

*āat̄* - adv. then, thereupon, but, for. Skt. आत्.

*aoxta-* impf. 3 sg. Ātm. of  $\sqrt{vac}$ - to speak; spoke, said. Pah. gōft. cf. Y. IX. 2. *paityaoxta* paiti- Skt. प्रति and *uxta-* Skt. उत्त-, meaning ' replied'; Skt. अवोचत्.

*Zaraθuṣtrō-* Proper Name. nom. sg. of *Zaraθuṣtra-* Prophet Zaraθuṣtrā. For details of his life, cf. Prof. Jackson, Zoroaster the Prophet of Ancient Iran, New York 1899 and *Zaraθuṣtra*, ed. by Prof. Schlerath.

*mazdaðātāi-* dat. sg. of *Mazda-ðāta-* adj. created by *Mazdā*; derived from *Mazdā-* Lord Wisdom + *ðāta-* ppp. of  $\sqrt{dā-}$  or  $\sqrt{\delta\ddot{a}-}$  to create, to make. Pah. *Ohrmazd-dāt*. cf. *Mazda-ðātō-* nom. sg. of *Mazda-ðāta* below in this para.

*upa-staomi-* pr. 1 sg. Par. of  $\sqrt{stu-}$  Skt. स्तु- praise with *upa-* pref. I pray. Pah. *apar stāyom*; pr. *stu- stv-*; ppp. *stūta-* praised, lauded, extolled; with pref. *avi-* to praise, to extol, to laud; with pref. *apa-* to renounce; with pref. *ā-* to praise, to swear upon; with pref. *upa-* to pray; with pref. *us-* to renounce, to abjure, to deprecate; with pref. *frā-* to praise.

*yat-cit-* conj. Skt. यदित् (1) even if, although; (2) when (temporal); (3) if, in case (conditional); (4) *yat-cit ... yat-cit* (with tmesis), whether... or whether. cf. Y. 57.29. *yat-cit uśastaire hiñdvō āgaurvayeite yat-cit daośataire niśne* i. e. 'whether by the eastern river he is caught, or whether by the eastern river he is struck down'. Also cf. Yt. X. 104.

*barəšnuśva-* loc. pl. of *barəšnu-* sb. m. height, summit, top, uppermost part; derived from  $\sqrt{barəz-}$ , *bərəz-* to rise, to go up + *nu-* suff. See *barəšnuś*, acc. pl. in Y. IX.26. Skt. Ver. *sikharesu*.

*gairinəm-* gen. pl. of *gairi-* Skt. गिरि- sb. m. mountain, mountain-chain; of the mountains. See *paurvatāhva-* 'in the mountains' in para 12 above. loc. pl. of *paurvatā-* f. cf. Skt. पर्वतं m. and Guj. *parvata-*.

*jafnuśva-* loc. pl. of *jafnu-* sb. m. 'declivity, cavity, valley, depth; in the depths'; cf. *jafra-* adj. deep and Pah. *zafr-* Skt. Ver. *agādhesu*.

*raonəm-* gen. pl. of *ravan-*, *raon-* sb. m. river, ravine, the course of a river. Pah. Ver. *rōtastāk*, lit. 'that which is situated on a river, arable land situated on a river'. Skt. Ver. *toyāsayaśu*, i. e. 'in the lakes or rivers'.

*əzahu-* loc. pl. of *əzah-*, *əzajh-* (a) sb. nt. straightness, narrowness; (b) distress, affliction, torment from  $\sqrt{əz-}$  to decrease, to straighten, to tie. Skt. अस्-. See Indo-Iranian Journal vol. I. pp. 33-60 for the article on *Amhas-* by J. Gonda. Pah. Ver. *pat tangih*, 'in distress, in difficulty'.

*dərətāñhō-* nom. pl. of *dərəta-* ppp. from  $\sqrt{dərə-}$  to hold, to seize. Skt. दृ-; held, captured, seized. There is another meaning of the word *dərəta-* 'solid' (Lommel); Kanga (Av. Dict. p. 272) translates the word 'dərəta-' sb. m. by 'a gorge'. Pah. Ver. *dārand*, 'they hold, they maintain' as if the word is a verb.

*jaininəm-* gen. pl. of *jaini-* of women. See the word *janyaōś* in para 15 above, 'of the wicked women'. Pah. Ver. *i jēh*.

*upa-darəzāhu-* loc. pl. of *upa-darəza-* sb. m. in fetters; derived from *upa-* Skt. उप- pref. meaning (1) towards, to; (2) by, near; (3) about, at; (4) by, at, in and *darəza-* fetters, bondage from  $\sqrt{darəz-}$  to fasten, to hold. cf. Skt. दृष्टि. Pah. Ver. is incomplete and translates merely *upa* by 'pat' and leaves

out darəzāhu. It may be noted that Barth. (Air. Wb. 690) reads yaē-cit instead of yaē-cit azahu dərətājhō jaininam upa-darəzāhu, which Wolff translates thus : 'and also those, whose keeping in captivity, are in the fetters of women'.

*ərəzataēna-* inst. sg. of ərəzataēna- adj. from ərəzata- Skt. रजत- 'silver' + ina- suff.; √arəz- to be white. cf. Armenian arcat, 'made of silver'. Pah. asimēn, 'silverni'. See zairina- Skt. हरिण- golden, made of gold. inst. sg. used in the sense of the abl. sg.

*tašta-* inst. sg. of tašta- sb. nt. the cup used for ceremonial purpose, a chalice, from √taš- Skt. तक्ष-, Pah. tašitan, to cut off, to fashion, to form. Pah. tašt, a mere transcription of Av. word tašta-; inst. sg. used here in the sense of the abl. sg. as can be seen from the preposition haca- from.

*zaranaēnam-* acc. sg. of zaranaēna- adj. golden, adorned with gold, made up of zarana- Skt. हरिण- gold+suff. ina- cf. Skt. हरिणि- adj. Pah. zarrēn.

*aoi-* prep. (with acc.) upon, to, unto, in, on; sometimes avi- Skt. अवि.

*taxše-* pr. 1 sg. Ātm. of √taxš- 'laufen lassen' i. e. to run, to extend, to stretch, to flow, to pour. The use of taxš- in this sense is probably due to the suff. -š added to the root tac- to run almost like a विकरण (Barth. Air. Wb. 626-627); I pour. Pah. Ver. apar tačēnōm, i. e. 'I pour on'. Pah. MSS. give the reading tačēnd incorrectly.

*mā-* (1) prohibitive particle, not; Skt. मा; joined usually with inj.; sometimes also joined with opt., subjv. or impv. (2) encl. strengthening particle, Skt. स्म.

*nīre-* pr. 1 sg. Ātm. of √ar- to move with nī- pref. to come down, to sink; I come down, I sink. Pah. Ver. aßganom, i. e. 'I throw'. Barth. (Air. Wb. 1085) takes the word nīre as inf. and translates 'in order to sink down, to fall down drop by drop'. cf. Skt. आर्त- रन्त-; इयर्ति, ईर्ते, अङ्ग्लति. pr. ar, ərə-, iyar-, īr; caus. əraya-; ppp. ərata.

|                        |                          |
|------------------------|--------------------------|
| with pref. aoi and us  | 'to rise (of stars)';    |
| with pref. avi and vi  | 'to rise (of stars)';    |
| with pref. a           | 'to come hither';        |
| with pref. nī          | 'to come down, to sink'; |
| with pref. vi (catus.) | 'to drive away'.         |

cf. Tir. Yt. - Yt. VIII. 38 - nīrāt, impf. 3 sg. Par. All the MSS. give nīrat instead of nīrāt (ni + īrat). See Reichelt, Awestisch Elementarbuch § 34.1

*zəmi paiti-* loc. sg. of zəm- earth, ground; on the earth, on the ground. Skt. अम्- ज्म्-. See Jack. Av. Gram. § 318 for the declension of the word zəm- (p. 93). Greek khamē, Lat. Humi, Russian Zemlya, Pers. Zamin are cognate.

*iθa-* adv. thus, so, here; Pah. Ver. ētōn, meaning 'thus, in this way'. The correct word should be *yaθa*, Skt. यथा, meaning 'as, just as, since, because'. See Mihr Yaśt (Yt. X) 105, where the poet has wrongly employed *iθa* instead of *uiti*, meaning 'thus, so'. See Gershevitch, Avestan Hymn to Mithra, Cambridge, 1959. p. 254.

*raēvantō-* gen. sg. of *raēvant-* adj. Skt. रेवन्त्- wealthy, rich, opulent, brilliant, splendid, precious; made up of *raē-* lustre, brilliance + *vant-* poss. suff. See the word *raēvastəmahe-cit* in para 13 above. Pah. Ver. rāyōmand.

*arəjāhe-* gen. sg. of *arəjā-* arəjah- sb. nt. meaning, value, price, cost. Here the word is declined according to a-base; hence *arəjāhe*. If the noun *arəjah-* is taken, then due to haplology h of *arəjah-* is dropped. Pah. Ver. arz, meaning 'worth, value' ideogram, KSPĀ; derived from √*arəj-* to be worth, to deserve. Pah. inf. aržitan, NPer. aržidan. cf. *arəjaiti-* Skt. अर्हति in HNk. I.5.

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#### Text

*Imāsō-tē haoma gāθā, imā hə̄nti staomāyō; imā hə̄nti cicašāndā, imē hə̄nti aršuxda vācō, dāsmainiš, vārəθraṇiš, paiti-bišiš baēšazyā.*

#### Translation

These are (thy) Gaθas- Psalms, Divine Songs, Oh Haoma ! These are (thy) laudations or praises; these are thy teachings; these are the rightly-spoken words, leading to physical vigour, victorious, bringing opposition to enemies and healing.

#### Notes

*imāsō-* nom. pl. f. of *imā*, dem. pron. these. Skt. इमाः; sə- euphonic; also *imā*. See sec. 19 below. Pah. Ver. ṭyāñā.

*gāθā-* nom. pl. of *gāθā-* f. Gāθā, Psalms, Songs. from √*gā-* to sing. Pah. gāsāñ. Skt. गाथा.

*hə̄nti-* pr. 3 pl. Par. of √*ah-* to be; they are. Skt. सान्ति. For the conjugation of √*ah-* to be, to exist; cl. 2, see Jack. Av. Gram. § 530-539. p. 154-156.

*staomāyō-* nom. pl. of *staomi-* sb. f. laudations, hymns, songs of praise. 'Lobgesang' from √*stu-* Skt. स्तु- to praise. Pah. Ver. stāyišn.

*cicašāndā-* nom. pl. of *cicašāna-* sb. nt. teachings, doctrines from √*caš-* to teach; *caš-* reduplicated into *cicas* + *āna-* pr. part. Ātm. term. Pah. Ver. čekāmičč čāsišnīh, 'teaching of whatever sort, which is further explained by

the gloss *nīrang-* 'incantation, a short formula used as a prayer'. Skt. Ver. *svādanāḥ*.

*ime-* dem. pron. nom. pl. m. these; Skt. इमे.

*arśuxdā-* nom. pl. of *arśuxdā-* adj. rightly-spoken, truly-spoked; derived from *arś*, *erś*, adv. rightly, truly and *uxdā-* ppp. of √vac- to speak; spoken. Sometimes the word is found written *eraz-uxdā* in Av. Pali. Ver. *rāst* *gōbišn*.

*vācō-* nom. pl. of *vāc-*; words, utterances.

*dāsmainiś-* nom. pl. of *dāsmainī-* m. 'comfort-giving' ( Kanga Av. Dict. p. 262 ); 'bringing health' ( Barth. Air. Wb. 739 ); 'leading to physical vigour' ( Gershevitch, Avestan Hymn to Mithra p. 198-199 ). Kanga ( Av. Dict. p. 251 ) derives the word from √das- Skt. दंश्- to enjoy comfort, to become healthy and takes it as nom. sg. Barth. ( Air. Wb. 739 ) takes the word as nom. pl. m. of *dāsma-nī-*, deriving the word from *dāsma-* health, vigour and √nī- to lead and compares it with Skt. *senā-nīh* and refers to the word *dasvar-*. See Y. IX. 17 *dasvarə*. Pah. Ver. is *druvistīh*, 'soundness, health'. Gershevitch remarks : " What to my mind confirms the correctness of the reading *daθa-sa* is that it makes perfect sense. The wording of (a), 'as long as you are *daθa-sa*', is given a possessive turn in (b) : 'as long as to you is strength'. Hence *daθa-sa* must mean 'strong', or 'vigorous', and *daθ-* is evidently the OPers. form of the Av. base *das-*. The latter is known from two abstract derivatives *das-var*, and \**dās-man* ( attested in *dāsmanī-* from \**dāsma(n)-nī* 'leading to \**dāsman-*'. See Benv. Origines de la formation des noms en Indo-européen, 22. Bth. translated both words by 'health' in view of the Pah. Tr. *drustīh*. Thanks to the equivalence of OPers. *daθa-sa* and *taumā* we can now say more accurately that the meaning of *dasvar-* and \**dāsman-* is 'physical vigour'. In OPer. the base *daθ-* 'to be vigorous' was apparently still used as a verb. Skt. Ver. translates 'saundaryam' meaning 'beauty'. Pah. Ver. *druvistīh* 'soundness'. cf. Av. *dasvarə*. The word is hapax legomenon.

*vārəθraṇiś-* adj. nom. pl. of *vārəθraṇi-* nt. victorious; the form is made up of *vārəθraṇa+i* ( tad affix ). The vṛddhi is rather remarkable because in Av. the vṛddhi with tad affixes is rarer than in Skt. Vide Jack. Av. Gram. § 825d and Whitney Skt. Gram. § 1204. In fact only about half a dozen instances are quotable, the most common being *āhūri-* belonging to the Ahura religion; *Māzdayasni-* belonging to the worship of *Mazdā*; *hāvani-* pertaining to *Hāvan Gāh* and *ārṣtya-* relating to spear. Y. X. 18, 19; LVII. 22,21; Yt. XVIII ( Āśṭat Yašt ). 8. Pah. Ver. *pērōzgarīh* = victory; Skt. Ver. *vijayat-* *vāmpa*.

*paiti-biśiś-* nom. pl. of paiti-biśi- adj. bringing opposition to enemies; originally paiti-tbiśi-; made up of paiti- Skt. प्रति against + tbiśi- opposition, malice, from tbiś- to torment. Skt. प्रतिद्विषः cf. FrW. IX.1; maθrō-spənt̄ vārəθraṇiś paiti-biśiś baēśazyō. The word is also acc. pl. ( Barth. Air. Wb. 832 ). See paiti-biśinām in Vr. IX. 1. Pah. yut-bēś, 'opposed to harm or enmity'.

*baēśazyā-* nom. pl. of baēśazyā- adj. curing, healing, health-giving; Skt. भेषज्य.

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### Text

*Imāśa tūm-cit māvōya; fraśa frayaṇtu tē mađō, raox̄na frayaṇtu tē  
mađō, rən̄jyō vazaiti mađō. Vārəθraṇiś hənt̄em āstaoite haθra ana gāθwyā  
vacā.*

### Translation

These indeed are for me. May they proceed further inspired with thee ! May they proceed brightly inspired with thee ! May they drive quickly inspired with thee !

Being victorious he praises ( Haoma ) along with this hymn worthy-to-be sung.

### Notes

*tūm-cit-* adv. emphatic particle; Skt. तु-तु meaning 'assuredly, certainly. now, indeed'. Pah. Ver. tō-č, 'even thou'. Skt. त्वंचित्.

*māvōya-* First per. pron. dat. sg. for me. Pah. Ver. त man. Skt. मासम्, sometimes मे ( encl. ); GAv. maibyā, mōi.

*Note-* The first and the second personal pronouns show many peculiarities and individualities of inflection. Some cases also use two forms, a fuller and a briefer form according to the position of the pronoun in the sentence, whether accented, unaccented, or enclitic. See Jack, Av. Gram. § 386-389 for inflection of the first personal pronouns.

*fraśa-* pref. adv. forth, forward, further, onward, in front. Pah. frāč. cf. Vedic पृश्- strong and OPers. fraśa- adj. meaning 'excellent, energetic, invigorating'. For full details, see Bailey, Transactions of the Philological Society, 1953, 29 ff. and BSOS VI p. 595-597.

*frayantu*—impv. 3 pl. Par. of  $\sqrt{vi}$ - to go with fra- pref.; may they proceed, let them proceed. Pah. Ver. *franāmim* 'I let go forth, I direct'.

*te*—Second per. pron. gen. sg. thy; also *tava-*. Skt. तवे-; GAv. *tava-tōi*.

*maðō*—nom. sg. of *mada-* *maða-* sb. m. fervour, ecstasy caused by Haoma drink from  $\sqrt{mad}$ - to get intoxicated or drunk. Skt. मद्. NPer. *mai*. Pah. *maðišn*. See. Y. IX.17; XI.10; X 8 and Aši Vt. (Yt. XVII). 5 and *Gāθā Hā* 48.10 where variant *magahyā* is also found. Correct reading is *madahyā* adopted by Mills, Barth. and Kanga. cf. Sogd. *mðw*, *mwð*; Khot. *maū*. Central Asian Prakṛit *masu*- 'wine'. In RV. the word *madhu* is very frequently linked with Soma and often by itself denotes or implies Soma.

*rəñjyō*—adv. lightly, easily, swiftly; originally acc. sg. nt. of *rəñjyah*, - compar. degree of *raYu*- 'light, swift, nimble'; from  $\sqrt{ranj}$ - to be agile or active; to make light. cf. para 10 above : *rəñjaiti haomiahe maðō*. cf. *ranjat*-aspa- adj. having swift horses, an epithet of Uśāh- Uśāñb-, the dawn, Uśahin Gāh. 5; *ranjat*- pr. part. act. of  $\sqrt{ranj}$ -; cf. Skt. रघायस्- लघीयस्- adj. (compar. of रघु-, लघु-), cf. Ossetic *rænæg* with Av. *raYu*- and Khot. *traysga* <\*rajuka; Waxi *rānjk* and Sogd. *ryncwk*. Pah. Ver. *sapūk*- *sabūk*, 'light, easy'. Skt. Ver. *laghvī*, 'easy'.

*vazaiti*—better *vazainti*- pr. 3 pl. Par. of  $\sqrt{vaz}$ - to drive; they drive. Text wrongly gives *vazaiti*. Pah. Ver. *vazēnēnd*. Skt. वहन्ते.

*raox̄šna*—nom. pl. of *raox̄šna*- adj. shining, brilliant; from  $\sqrt{ruc}$ - to kindle, to shine, to be bright; used adverbially. Pah. Ver. *rōšn*.

*həntəm*—acc. sg. of *hant*-, pr. part. Par. of  $\sqrt{ah}$ - to be, to exist; being, existing. Skt. सतम्. Kanga (Av. Dict. p. 573) translates this word 'active, agile, swift, alive' and refers to the phrase *atarəm həntəm* occurring in Y. 62.8 and Ātaś Nyāśn 14.

*ā-staoite*—pr. 3 sg. Ātm. of  $\sqrt{stu}$ - to praise with *ā*- pref.; he praises. Pah. inf. *stāyītan*, 'to praise'.

*haθra*—adv. Skt. सत्र. (1) at once, immediately; (2) together, jointly, simultaneously; (3) at the same time; (4) in the same place.

*ana*—dem. pron. inst. sg. with this.

*gāθwyā*—inst. sg. of *gāθwya*- adj. Gāθic, worthy to be sung; from  $\sqrt{gā}$ - to sing. Pah. Ver. *gāsānik*, 'pertaining to the Gāθas, Gāθic'.

*vaca*—inst. sg. of *vac*- m. f. word, speech, voice. Skt. वाच्- f.

## HAOMA YAŚT

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## Text

Gave nəmō, gave nəmō, gave uxðəm, gave vərəθrəm, gave ḫarəθəm, gave vastrəm, gave vərəzvātəm tām nə ḫarəθāi fṣuyō.

## Translation

Homage unto the cattle ! Obeisance unto the cattle ! Word unto the cattle ! Protection unto the cattle ! Food unto the cattle ! Fodder unto the cattle ! Let one work for the cattle and fatten her for our food.

## (Notes)

*gave*— dat. sg. of gao- sb. m. f. Skt. गौ- (1) a cow, an ox, a bull; (2) the word is used for animal creation, every kind of cattle; (3) the Mother-Earth; (4) milk. Gāthic Av. form gavōi-; Skt. गावे. For the declension of this word gao-, see Kanga Av. Gram. § 126, p. 90-91. Pah. Ver. द gōspandān, ‘unto the cattle’.

*nəmō*— nom. sg. of nəmah- nəmajh- sb. nt. Skt. नमस्- homage, salutation, reverence, respect, prayer; from √nam- to bow + ah- ahj-, noun suff. Pah. nimāz, niyāyišn.

*uxðəm*— nom. sg. of uxða- sb. nt. word, prayer; from √vac- to speak + ta- = uxta- uxða- ppp. lit. spoken, uttered. Skt. उक्त- sb. nt. Pah. gōbišn, gōwišn.

*vərəθrəm*— nom. sg. of vərəθra- sb. nt. Skt. वृत्र- attack, victory, resistance, opposition. prof. Benveniste assumed that vərəθra- meant ‘defence, resistance, hostility; from √vərə- Skt. वृ- ‘to cover, to protect’. Here the word means ‘protection’ as proposed by Benveniste. Pah. Ver. pēročkarih, ‘victory’, cf. the Av. word vərəθraγna- Skt. वृत्रहन्- ‘smashing the attack, victory, triumph’. Its derivatives vərəθravan- adj. ‘victorious’ and vərəθravant- adj. ‘victorious’; vərəθravastara- compar. adj. and vərəθravastəma- superl. adj. of vərəθravant. For further details on the word vərəθra- see Gershevitch, The Avestan Hymn to Mithra. pp. 158-162.

*ᬁarəθəm*— nom. sg. of ḫarəθa- sb. nt. food; from √ᬁar- to eat, to partake of food, to drink. Pah ḫarišn. See ḫarəθāi- below in this para. Skt. term would be अन्नम्-- pr. ḫara-, ḫāra- (in caus. sense); pass. ḫairyā-; caus. ḫārayā-; ḫāreṇti- sb. f. ‘food’; inf. ḫareṭāe, ‘in order to drink or eat.’

*vastrəm*— nom. sg. of vastra- sb. nt. Skt. वस्त्र- cloth, clothes, garment, dress; cover; from √vah- to put on, to wear, to invest + tra- noun suff. Is it the faulty or mistaken reading of vāstrəm, ‘pasture, fodder’? But the Pah. Ver. ‘vastrag’ supports the textual reading vastrəm.

*vərəzyātām*-Barth. ( Air. Wb. 1427 ) takes it as acc. sg. f. of *vərəzyātā* and translates 'husbandry'. He, however, suggests that the word may be read *vərəzyā* [ *tām* ] leaving out the ending *tām*, as the word *tām* follows immediately after this word and construes *vərəzyā* acc. pl. nt. from  $\sqrt{vərəz}$ - to work, to do and translates 'work, working'.

Dr. Maria Wilkin Smith ( Studies in the Syntax of the Gāthās of Zarathuštra, etc. 1929 p. 125 ) remarks : ' I follow Air. Wb. 1427 s. v. n. 2 in regarding *tām* as an old dittography. but I take *vərəzyā* as instrumental of cause, not as acc. pl.'. She translates the whole sentence which is taken from Gāthā Spēnta Mainyu- Y. 48.5 thus : 'because of his activity for the herd, fatten her for our food '.

Prof. Taraporewala ( The Divine Songs of Zarathuštra, pp. 670-671 ) disagrees with the suggestion of Barth. and points out that there is a well-known and oft quoted passage in Vr. Kartak XV. 1, where *vərəzyātām* occurs and where it is construed as impv. 3 sg. Ātm. of  $\sqrt{vərəz}$ . He translates ' gavōi *vərəzyātām* ' ' for Mother-Earth should one toil '.

Prof. Helmut Humbach of the University of Mainz, West Germany ( Die Gāthās Des Zarathustra, Band II. Kommentar, 1959, p. 77 ) disagrees with Prof. Barth. and agreeing with Prof. Taraporewala retains the text as it stands and refers to *vərəzyātāmca iā vohu vāstrya* occurring in Vr. 15.1, where *vərəzyātām* is impv. 3 sg. Ātm. of  $\sqrt{vərəz}$ - to work.

K. E. Kanga ( Av. Dict. p. 471 s. v.  $\sqrt{varəz}$  ) takes *vərəzyātām* as impv. 3 sg. Ātm. of  $\sqrt{varəz}$ - and translates the sentence in Vr. 15.1 by ' let the good deeds of husbandry be done here '. But he does not give reference of Y. X-20 at all. In his Gāthā Bā Maēni ( sixth edn. p. 170 ) he translates *gavōi vərəzyātām* by ' a man should work hard for the cattle ' without giving any grammatical explanation.

Prof. Insler ( The Gāthās of Zarathustra 1975 p. 287 ) translates the sentence ' *yaozdā mašyā aipi-zaθem vahištā gavōi vərəzyātām*' etc. thus : ' Men, let the best vitalization for the cow be brought to realization on earth, in order to breed her for our food ', without discussing the word *vərəzyātām* in question.

Pah. Ver. here translates Av. *vərəzyātām* by ' *varzītārīh* ', meaning ' husbandry, agriculture, activity, labour ', in the abstract noun. But in Y. 48.6 the word is translated ' *varzītār* ', tiller, agriculturist, worker, with the comment ' *vāstryōś* ', meaning ' agriculturer, peasant, farmer '. In my opinion, there is no need to change the text, as it makes a good sense and I translate ' *gavē vərəzyātām* ' let ( someone ) work for the cattle '. Moreover, this whole para 20 of Y. X. occurs also in Behrām Yt. ( Yt. XIV ) para 61, where the Pah. Ver.

translates 'vərəzyātām' by 'varzītārīh' as in this text. See my Pahlavī Version of Yaśts. 1941. pp. 103-104.

*tām*— Third per. pron. acc. sg. f. her.

*Ẋarəθāi*—dat. sg. of Ẋarəθā- sb. nt. food, from √Ẋar- to eat, to drink, to partake of. Pah. Ver. Ẋarišn.

*nō*—First per. pron. dat. pl. (encl.); for us. In later Av. this encl. pron. is found as *nō*, but in the Gāthās it is always *nō*. Pah. Ver. emāk rādh= for us.

*fšuyō*—Barth. (Air. Wb. 1028) takes it from √fšu- to fatten without indicating the grammatical formation of the word and translates 'do thou fatten' on the basis of the Pah. Ver. 'fšōnēnēt' as impv. 2 sg.; Prof. Taraporewala (Divine Songs of Zaraθuštra p. 671) takes the word as nom. sg. pr. part. Par. of √fšu- and translates 'fattening'. The correct form should be 'fšuyās'. 'In the declension of the pr. part. in -ant the nom. sg. often ends in -ō, though the grammars give the ending as -as' (see Jack. Av. Gram. § 295). 'The final ō here must probably be due to the word being at the end of the sentence'. Prof. Humbach takes the word as an inf. and compares it with *vərəzyō* in Y. 30.5; Kanga (Av. Dict. pp. 358-59) does not indicate the grammatical formation of the word and translates 'increasing, increaser' and adds a note: 'If the word *fšuyō* be read *fšuya*- then it would be impv. 2 sg. Par.'. Kanga suggests the reading 'fšuya' for 'fšuyō' occurring in the text. Prof. Insler takes the word as inf. and translates 'tām nō Ẋarəθāi fšuyō' by 'in order to breed her for our sustenance'.

This last line is quoted in Gāthā Y. 48.5 and Behrām Yt. 20.61 with a change of the first word to Gāthic Av. *gavōi*.

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### Text

*Haomām zāirīm bərəzzāntām yazamaide. Haomām trāsmīm trādatāgāēθām yazamaide. Haomām durāošām yazamaide. Vispe Haoma yazamaide. Zaraθuštrahe Spītāmahe iđa ašāonō ašīmcā fravašīmcā yazamaide.*

Yeñhē Hātām

*yēñhē hātām āat̄ yesnē paiti vanjhō  
Mazdā Ahurō vaēθā ašāl hacā  
Yāñhqm-cā tās-cā tās-cā yazamaide.*

**Translation**

We revere Haoma, golden and exalted.

We revere Haoma, invigorating and furthering the world.

We revere Haoma, keeping death afar.

We revere all Haomas.

We revere here the Holiness and Fravaši of the Holy Spitama Zaraθuštra, ( Him ) indeed of these that are, of whom in every act of worship Mazda Ahura knoweth (to be) of higher worth ( varhō ) by reason of ( his ) righteousness; ( also ) the women of whom ( He knoweth ) likewise ( all such ) both these men and these women do we revere.

**Notes**

*zāirīm*— acc. sg. of zairi- adj. Skt. हरि- golden, yellow. See para 12 above : zairi-gaonō. Sogd. Zr̥wn. Hari is the most common of the colour epithets for Soma- in RV. cf. NPer. zard and zarrēn, ‘golden’. Av. zairi- on account of its being an i- stem and an epithet of Haoma, is sure to be the exact counterpart of Ved. hari, which is an i- stem and an epithet of Soma. cf. the word zaranya-, Skt. हरण्य- gold. Hari- is not only a colour-word : the intensity of the colour is also expressed by it. It is dazzling, brilliant, lustrous, resplendent, flaming. Occasionally in later times hari- came to include green among its meanings, but this usage seems not to be Rgvedic, except possibly in the late hymns, that we exclude from consideration. In Khot. the deriv. of the same word, ysarūna- renders Skt. harita- ( usually green, of grass, or greenish yellow ) and green ( of beans ), and ‘golden’ is well-attested, ysaragūna translating suvarṇa-varṇa. cf. Parth. zrgwug used as an adj. for Juniper tree and Manichaeus MPer. hwzrgwn. In later Skt. the meaning ‘yellow’ predominates. cf. Skt. Ver. lohita, pātala. In fine the term hari- belongs to a group of words, which in the present language covered that part of the spectrum, which runs from yellow into the green.

*bərəzantīm*— acc. sg. of bərəzant- adj. Skt. शृङ्गत्; lofty, exalted, high, of high growth, from √bərəz- Skt. वृह- to grow. Pah. būland, NPer. būland; f. bərəzaiti.

*yazamaide*— pr. 1. pl. Ātm. of √yaz- to worship; we worship. Skt. यजामहे.

*frāśmīm*— acc. sg. of frāśmi- adj. invigorating. For recent views on frāśmi- see Prof. Henning, Sogdica p.24, who suggests ‘ messenger ’ and Prof. H. W. Bailey in the Transactions of the Philological Society, London, 1953.32,

where the translation 'invigorating' is maintained and upheld. I agree with Bailey's meaning.

The Dēnkart sentence quoted by Prof. Bailey 'kað-aś frātōm frāśm vistārīhēt', 'when its ( i. e. Sun's ) frāśm first is spread out' settles the approximate meaning which the most probably related frāśmi has in the phrase for 'Sunset' hu-frāśmō-dāiti- the setting of the Sun's frāśma- ( rays or glow ) ...

Prof. Benveniste's connection of frāśma with 'dyśm' 'moon' in the Pah. Psalter, < \*adi-śma ( Journal Asiatique, 1936.220 sq. ) is rather attractive; whether Parth. nśmy 'obscurity' and Sogd. nśmy 'west' ( Henning ) also belongs here, as Benveniste suggested are uncertain.

As an alternative to base \*frāś- ( IE \*preks- ) to invigorate proposed by Bailey, which he also finds in Av. and OPer. frāša-. One may therefore think of IE. \*kes- ( Skt. क्षायति- to burn ) and interpret frāśma as frā-ś-ma with ś- < \*ks-. At all events the meaning 'glow' can be assigned to frāśma- simply on Av. and Pah. contextual evidence, independently of etymological considerations.

frāśmi- is then easily understood as a deriv. of frāśma meaning 'possessed of glow, glowing'. The Haoma ( Vedic Soma ) plant is described as zairi-gaona- in Av. hari- in Vedic 'gold-coloured', yellowish; if, as is likely, the plant is the rhubarb, its tawny or golden stalks might have seemed to worshippers of Haoma to be 'glowing' in the Sun.

Prof. Barth. and Lommel left the word frāśmi- untranslated. Geldner translates 'geniß-bar', i. e. eatable or drinkable from the stem as. Prof. Darm. ingeniously translates 'invigorant'. But in Handbuch der Iranischen Dialekt Barth. translates the word 'refreshing', while Kanga translates 'prosperity-giving' and derives the word from frāś- forward ( √anc- to move with frā- pref.). Pah. Ver. is a mere transcription of Av. viz. frāśm. cf. Transactions of the Philological Society, 1956, 103 sq. and Zoroastrian Problems in the IX century Books, Introduction, Second Edition, 1971, where Prof. Sir Harold Bailey further discusses his interpretation of frāśm- as 'energy'. There is no Skt. equivalent of this word. Zaehner translates 'glowing'.

*frādat̄-gaēθəm-* acc. sg. of *frādat̄-gaēθə-* adj. bringing prosperity to the world; from *frādat̄-* pr. part. Par. of √frād- to increase, to prosper and gaēθa- world, settlement [ √frād- from fra- ard ( by dissimilation ) ]. See Thieme, Turner Jubilee Vol. I. 1958. p. 157. Pah. Ver. 'frāc dātar i gēhan', 'furtherer of the world'. Prof. Zaehner translates 'which makes physical life to prosper'.

*dūraośəm-* acc. sg. of *dūraośa-* m. warding off death or keeping death afar. For the various meanings of the word see note on *dūraośō* in Y. IX. 2.

The word occurs in Y. XI. 3 ( dūraoṣṭ ); Y. IX. 19 and XI. 10 ( dūraoṣṭ-  
voc. sg. ). In the Gāthā Y. 32.14 the word dūraoṣṭam occurs only once. Skt.  
dūroṣṭ- is found used in the Rgveda three times viz. IV.21.6; VIII. 1.13 and  
IX. 10.13. and these passages also refer to Soma and early ritual. See Prof.  
Taraporewala, The Divine Songs of Zaraθuštra pp. 297-299. These Rgvedic  
passages are also difficult to be translated. See Barth. Air. Wb. 751-752. Prof.  
Gershevitch remarks on the epithet dūraoṣṭa thus : The gladdening effect on  
the mind, it seems, was sufficiently intense to drown pain. This may be  
inferred from Haoma's epithet dūraoṣṭa, which in the form dūroṣṭa pertains also  
to the Rgvedic Soma. It therefore already pertained to the pre-historic  
Sauma. In respect of both dur and aoṣṭa several interpretations are on record,  
but of those the most promising combination has not yet been suggested. It is  
that dur, as a noun meaning ' pain ' like Baluchi dōr, is the object of a verbal  
aoṣṭa meaning ' to destroy, kill ' ; dūraoṣṭa will then mean ' pain-killer ', and the  
original Sauma will have been praised as an analgesic . See also Bailey,  
BSOAS XX. 1957. p. 55 sq. As Prof. Brough rightly remarked that the Vedic  
poets believed Soma to have acted as a powerful stimulant of warlike deeds,  
chiefly of the exploits of mythical Indra.

*vīṣpe-* acc. pl. of *vīspa-* adj. Skt. विश्व- all, every, whole, entire,  
universal.

*aśīmca-* (1) acc. sg. of *aśya-* adj. holy, pious, righteous; (2) acc. sg.  
of *aśi-* sb. f. truth, sanctity; ca- meaning and.

*fravašīmca-* acc. sg. of *fravašī-* sb. f. ' fravašī ' generally rendered by  
Avestan scholars as ' Guardian Spirit ' ; name of the immortal constituent in  
the human being, which existed before his birth and survives him. The  
Fravartēn Yt. ( Yt. XIII ), the longest of all, is dedicated to the praise of the  
Fravašī, who originally represented the departed souls of ancestors and are to  
be compared with the पितरः of the Brahmins and the Manes of the Romans.  
Here there is no corresponding Skt. equivalent of Fravašī.

*yehyē-* ( GAv. *yehyā-* ) gen. sg. of rel. pron. ya- m. of whom. This  
is the obj. of the pred. *vaēθā*, hence the gen. what Reichelt ( Aw. Elem. §503 )  
calls the ' objective genitive '. See Whitney Skt. Gram. §297. Pah. kē = who.

*hātām-* gen. pl. of *hānt-* pr. part. Par. of *√ah-* Skt. अस्- to be, to exist;  
of the existing ones, of the living ones; Skt. सताम्-. Note the gen. is employed  
here in the sense of loc. and means ' amongst the existing ones ' . Pah. Ver.  
hač hastān.

*āat-* adv. then, thereupon. GAv. āt. This can be taken as emphatic  
particle, somewhat similar to the Skt. ād-, meaning verily, indeed. Āat is.

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originally abl. sg. of dem. pron. a- ( Macdonald, Vedic Gram. p. 216 and Barth. Air. Wb. 307 note ). Pah. Ver. एतोन्, 'thus, in this way'.

*yesne-* loc. sg. of *yasna*- Skt. यज्ञ-, from व्यज् to worship; in the acts of worship, in the worship. Pah. पत्याश्न.

*paiti-* prep. governing noun *yesne*; Skt. प्रति-. In Av. the word *paiti* with loc. means, 'against,' in an inimical sense and a number of instances may be quoted of that; e.g., *kamərəde paiti daēvanām-* against the skull of the demons. But in Skt. the loc. is the case least used with a prep. and the loc. is never used with प्रति-. There is, however, in Skt. the use of प्रति in the sense of 'every', e.g. प्रति यज्ञ = in every sacrifice; प्रति- is used 'to express in or on, every, severally', vide Jack. Ay. Gram. § 802 and Whitney Skt. Gram. § 1177, cf. the phrase, 'paiti asne paiti xšafne' in Ohrmazd Yt.9, meaning 'every day and every night'; the use of *paiti* with the loc. Note the final i, the lengthening being Gāthic. Pah. Ver. *apar* = on, upon.

*vaijhō-* compar. of *vaijhū-* *vohu*-adj. Skt. वसु-; better. Barth. construes as acc. sg. nt. Skt. वस्यः ( वस्यिः ). The reduction from *vaijhiyō* to *vaijhyō* and further to *vaijhō* with complete elision of the y may be marked; see Jack. Av. Gram. §§ 132-134. The form *vahyō* is also found in the Av. Pah. *vēh*.

*vaēzōā-* pft. 3 sg. Par. of √*vid-* to know. Skt. वैद; knew, has known. Pah. Ver. *akās* = aware, cognisant of.

*aśā-* abl. sg. of *aśa*- sb. nt. Skt. अत्- truth, righteousness; on account of righteousness; Pah. *hač*- *ahrādīh*.

*hačā-* prep. from, on account of; Skt. सचा; used with inst. or abl.; from √*hač-* Skt. सच्- to follow, to accompany, to associate; OPer. Inscr. *hačā*; Pah. *hač-* ideogram MN; NPer. az; Pāz. ēz.

*yājihəmcā-* gen. pl. of the rel. pron. *yā-* f. Skt. यासाम् and cā, encl. particle; and, also, even.

*tascā-* acc. pl. m. of the third per. pron. *ta-*; them ( the men ). Pah. Ver. *narān*, i. e. men, males.

*tāscā-* acc. pl. f. of the third per. pron. *ta-*; them ( the women ). Pah. Ver. i *mādagān-* ideogram NKBān, females.

Both these words *tascā* and *tāscā* are interpreted by the Pah. Ver. as *Aṁharspandān-* Holy Immortals.

Yejhe Hātām is one of the four holiest prayers of the Av. The other three are Aśām *Vohū*, Yaōgā Ahū *Vairyō* ( Ahuna Vairya ) and Ā Airyāmā.

išyō ( Yasna Hā 54 ). All these four Sacred Prayers have been variously translated by various scholars. The sacred verse Yenhe Hātam is regarded by Prof. Geldner as a later imitation of Y. Hā 51.22. Prof. Geldner observes that it is an imitation of the last stanza of the Fourth Gāθā Vohu Xšaθra. 22 and that it seems to have been derived from it by simply paring down the 14 syllable line to the more familiar metre, which makes the post-Gāθic date fairly certain. Ervad K. E. Kanga, however, maintains that this sacred prayer is exceedingly ancient and says it was composed by Zaraθuštra himself. Prof. James Moulton ( Early Religious Poetry of Persia, Cambridge, 1911 p. 115 ) remarks : 'It is not in the Gāthic dialect but in Later Avestan, though it is of course possible that it has been transferred by adaptation'. This Yenhe Hātam regularly concludes the litenies of the Yasna, in which long series of gods are enumerated and praised; and it is also often repeated in reciting the Yaštis, the hymns dedicated to individual respective yazatas. The Yenhe Hātam, representing as it does an adaptation of a Gāthic verse, belongs, it seems, to a stage, when Zaraθuštra's disciples were making liturgical developments. Prof. Gershevitch took the Yenhe Hātam itself to be the utterance of Zaraθuštra, basing this on the explicit statement at the beginning of the Homily on the Yenhe Hātam Prayer ( Y. Hā 21. 1-2 )—yesnīm vacō ašaonō Zaraθuštrahe. Since it is closely modelled on Y. 51.22. Y. Hā 21 is an Avestan commentary upon this sacred verse Yenhe Hātam and Y. Hā 61 deals with the praises of this prayer.

The variety of translations may be judged by the following selection made from among the various versions by various scholars :-

(1) Whomsoever ( male or female ) among the living beings, Mazdā Āhura knoweth as one to whom through Āša the better portion doth fall, all such beings ( male and female ) do we revere ( Barth. ).

(2) Among living beings whoever is better in acts of worship, of such Ahura Mazdā ( Himself ) is aware on account of his holiness- all such both men and women do we revere ( K. E. Kanga ).

(3) The man among all that are, the women too, to whom for his prayer ( yasna ) the Wise Lord knows the better portion that fall, in accordance with Right, those men and women do we reverence ( James H. Moulton ).

(4) Those Beings male and female, whom Lord Mazdā knows the best for worship according to truth, we worship them all ( Prof. M. Boyce ).

(5) We worship the male and female Entities in the worship of whom Āhura Mazdāh knows ( there is [ or : consists ] what is ) best ( lit. better ) according to Truth ( Prof. Ilya Gershevitch ).

(6) In the worship towards whose beings the Wise Lord knows then because of Truth the better, and in the worship towards which (female beings), these (male) and these ( female beings ) we worship. ( Prof. H. P. Schmidt ).

(7) (Him) indeed of those that are, of whom in every act of worship Mazdā Ahura knoweth ( to be ) of higher worth ( vañhō ) by reason of (his) Righteousness, ( also ) the women of whom ( He knoweth ) likewise- ( all such ) both these men and these women do we revere ( M. F. Kanga ).

(8) All those beings<sup>1</sup> of whom Ahura Mazda knows the goodnees<sup>2</sup> for a sacrifice ( performed ) in holiness, all those beings males and females<sup>3</sup> do we worship ( Prof. James Darmesteter ).

1 - the Amesha Spentas ( Pah. Comin. ).

2 - the benefits which they dispose, and which they impart as rewards to the righteous.

3 - The first three Amesha Spentas ( whose names are masc. ) and the last three ( whose names are feminine ).

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### Text

*Grāyō haiθīm aśavanō āfri-vacajhō zavaiṇti gāuṣca aspasca Haomasca.  
Gāuṣ zaotārōm zavaiti: 'uta buyā atrazaintiš uta džuṣ-sravā hacimnā,  
yō mām xāṣṭām nōiļ baxṣahe, āaṭ mām tūm f̄ṣaonayehē nāiryā vā puθ; ahē zā  
haoyā vā marṣuyā'.*

### Translation

The three righteous creatures, the ox, the horse and the Haoma openly utter imprecations : The ox (or Bull) curses the Zaotar ( i. e. the officiating priest ): 'mayest thou be childless and followed by ill-fame, who dost not distribute me when cooked ; but thou makest me fatten for the belly of the wife or of the son of thy ownself'.

### Notes

*Brāyō*— nom. pl. of *θri-* num. Skt. त्रि, अत्रः Lat. trās. Fr. Troi. Germ. Drei, meaning three; f. tiṣr-.

*kaiθīm*— adv. Skt. सत्यम्; really, evidently, publicly, openly, truly; orig. acc. sg. of *haiθya-* Skt. सत्य- from √ah- to be, to exist.

The word is also used as an adj. in Av. and means honest, true, real, evident; cf. OPer. hašiya. Khot. haθhtha; Pah. Ver. əskārak = manifest, public, evident.

*aśavanō*— nom. pl. of *aśavan-* adj. m. Skt. आत्मवन्; holy, righteous. For the declension of the word see Jack, Av. Gram. § 313 and Kanga Av. Gram. § 141.

*āfri-vacajhō*— nom. pl. of *āfri-vacajh-* comp. adj. meaning speaking words of blessing; derived from *ā- fṛi*, abbreviated form of *āfrīna-* Pah. əfrīn, blessing, benediction from √ā- fṛi, to bless, to pray with benedictions + *vacajh-* Skt. वचस्- word, utterance. Pah. Ver. pat əfrīn- gōbišnīb, i. e. 'with the utterance of blessings'. Here the word is used euphemistically for uttering curses; 'maledictions'. Skt. Ver. əśīrvacasa, i. e. with the words of wishes. Both Pah. Ver. and Skt. Ver. are used here as Euphemisms, and this is quite evident from the Pah. and Skt. glosses : 'they pronounce curses.' Skt. əśīs, literally means 'request, wish, prayer', then 'the wish expressed for somebody's welfare; wish for blessing, blessing'. It is never used in the sense of curse in Skt. Literature.

*zavainti*- pr. 3 pl. Par. of  $\sqrt{zu}$ - a) to curse, to imprecate evil upon; they curse. b) There is another meaning of this root *zu*- Skt. श् to invoke, to offer prayers; cf. *zaogaomi*- in Y. 43.1- inten. pr. 1 sg. Par. of  $\sqrt{zu}$ - meaning ' I have invoked constantly '. Pah. Ver. *rōwēnd*. pr. 3 pl. from inf. *rūstan*, to pluck out (the hair, wool), to fleece, cf. Gr. Bd. 225.5 : चेतौन् मेश के वर्क पाश्म रुनेत् = like a sheep whom a wolf plucks out its wool; *vars rūniśñih* = plucking out, tearing off the hair is mentioned in *Mātikān Hāzār Dātistān* 14.16 as one of the different kinds of bodily injuries, inflicted on men in opposition to ' paśm rūniśñih ' on animals. The Pah. word *rōwēnd* is not to be taken in its literal sense of ' plucking out the hair ', but in a figurative sense ' bewail, mourn ', because plucking out the hair expresses extreme mourning among many primitive people even to the present day. Then the sense of the word is further developed and comes to mean ' to curse, to pour imprecations on ' the head of the enemy. Skt. Ver. *ākrośayanti*, ' they bewail '. The comm. further elucidates the meaning of the words. See Junker Fr. P. 20.4 for Pah. *rōwēnd*.

*gāuṣca*- nom. sg. of *gao*- bull, m.; cow, f. Skt. गौ-. For the declension of this word, see Kanga Av. Gram. § 126 pp. 90-91; *ca*, meaning ' and '.

*aspasca*- nom. sg. of *aspas*- m. horse + *ca*, encl. particle; and the horse. Skt. अश्व-; Pah. *asp*.

*haomasca*- nom. sg. of *haoma*- Haoma *yazata* + *ca*; and Haoma *Vazata*. Skt. होम-

*zaotarəm*- acc. sg. of *zaotar*- sb. m. the officiating priest; orig. ' one who offers an oblation, he who invokes'; cf. Skt. जुहति ' he pours out ' or ' one who invokes the gods ' ; cf. Skt. इवते, ' he calls, he invokes ' . Av. *zavaiti*, *zbayeiti* ' he invokes ', two terms referring to priestly functions which were fallen together in the Aryan agent noun \**zhautar*. The chief priest entrusted with the recitation of *Gāyās*; he conducts the religious ceremonies usually with seven subordinate priests called ' *ratus*' . See Dev. Av. Vol. I Intro. p. XIX-XX and XXII. This name is a relic of an Aryan Age, for it is also found in the Veda, where it appears as *Hotar* ( Barth. Air. Wb. 1653 ). He is the representative of the priestly class. For the oblations, or votive offerings we have in Av. word *zaotra*- sb. nt. Skt. जुहू-

*zavaiti*- pr. 3 sg. Par. of  $\sqrt{zu}$ - to curse; he curses. Pah. *rōpet*, *rōwēt*. See notes on the word *zavainti* above.

*ut*- particle, Skt. उत्, and OPer. Inscr. उत्. Pah. *ut*, meaning ' and '.

*bhyād*- opt. 2 sg. Par. of  $\sqrt{bu}$ - to be, to become; cl. 1; mayest thou be-

**a-fraziṇtiś-** nom. sg. of a-fraziṇti- childless; derived from a-neg. particle, not + fraziṇti- sb. f. Pah. frazand, 'child, progeny, offspring'; from √fra-zan- to beget, to be born.

**dēuś-sravā-** nom. pl. of dēuś-sravaṇīḥ- sb. nt. ill fame, disrepute; dēuś, another form of duś, wicked, bad, ill + sravaṇīḥ- sravah-, fame, repute from √sru- to hear, to listen + aṇīḥ, ah noun suff. Pah. duś-sravīḥ 'disrepute'.

**hacimnō-** nom. sg. of hacimna-, pr. part. Ātm. of √hac. cl. 1, to follow, to accompany, to associate; accompanied by, associated with, followed by. Pah. Ver. apāk, 'with'.

**yō-** nom. sg. of the rel. pron. m. who; Skt. यः; see Jack. Av. Gram. § 39.

**mēm-** acc. sg. of first per. pron. me. See Jack. Av. Gram. §§ 385, 386, 387 p.110-111.

**ḥāstām-** acc. sg. of ḥāsta- adj. ppp. of √ḥād- to taste; cooked, made savoury; cf. Skt. स्वात्- adj. 'seasoned, spiced'; used as common noun; made eatable, delicious. cf. ḥāstanām- gen. pl. Vend. VII. 35; ḥāsta- acc. pl. nt, Vend. VII. 57, XX.40; ḥāstām- acc. sg. nt. Vend. V.52, VII.57. The Pah. Ver. curiously translates it by ḥāstak, Ir. hēr, 'wealth, riches'. But this word ḥāstak seems to me a mere transcription of Av. word and may be translated as such.

**nōiṭ-** neg. particle 'not'. Skt. नेत्.

**baxṣahe-** pr. 2 sg. Ātm. of √baxṣ- (from baj-) to bestow, to grant, to distribute; dost distribute, dost grant. pr. baxṣ-, baxṣa-; iter. baxṣaya-.

**āt-** adv. then, thereupon; but; GAv. अत्; Skt. आत्.

**mēm-** First per. pron. acc. sg. me.

**tūm-** ( tū, tvēm also ) Second per. pron. nom. sg. thou; Skt. त्वम्-. For second per. pron. see Kanga Av. Gram. § 211 p. 140.

**fṣaonayehē-** pr. caus. 2 sg. Ātm. of √fṣu- to fatten; thou dost make fatten; fṣuyant- pr. part. Par. 'breeder of cattle', with vāstrya- husbandman, who breeds cattle; peasant, agriculturist.

**nāiryā-** gen. sg. of nāiri- sb. f. woman, wife. (Kanga Av. Dict. p. 291). Skt. नारी-; cf. also Av. word nāričā meaning 'woman, wife, mistress of the house'.

**vā...vā-** conj. either, or; Skt. वा. See Kanga Av. Gram. p. 277.

**haoyā-** gen. sg. f. of hvā-, hava- Skt. स्वा- f. own, one's own. also खा, ḥāxayā; and hava, havayā. See Kanga Av. Gram. § 233-234 p. 152-153.

**marṣuyā-** gen. sg. of marṣu- sb. f. belly, stomach. Kanga takes it gen. sg. of marṣvi- f. Pah. Ver. mūlān, also aškūmbak. Barth. Air. Wb. 1153-54- used only of evil creatures. cf. Av. mōrəzāna. Barth. Air. Wb. 1174 'Batich' i.e. belly, stomach.

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**Text**

*Aspō bāśarōm zavaiti : 'mā buyā aurvatēm yūxta, mā aurvatēm  
aiwīśasta mā aurvatēm niθaxta, yō mām zāvara nōit jaidyehi pouru-maiti  
hanjamaine pouru-narayā karṣuyā'.*

**Translation**

The horse curses the rider : 'mayest thou not bridle race-horses; mayest thou not mount race-horses, mayest thou not drive race-horses, who dost not demand (any feat of) strength from me in the much-attended festival meeting of the country thronged with men !'

**Notes**

*aspō*— nom. sg. of aspa- sb. m. Skt. अस्प- meaning 'horse'. Pah. Ver. asp.  
*bāśarōm*— acc. sg. of bāśar- sb. m. horseman, rider ; orig. bārtar-, derived from bār-, caus. of √bar- to bear, to carry + tar, agentive noun suff.; bārtar=bāshar, r and t having combined is changed to š. The word occurs only here in this text. See Kanga Av. Gram. pp. 37-38. Pah. Ver. būrtar.

*mā*— particle of prohibition, not; 'mā is used here with the opt. though the usual practice is to have mā with impv. and nōit with the opt. But in YAv. mā is used with the opt. if the preceding co-ordinate clause is positive and is connected by way of contrast with the clause containing mā'. Vide Reichelt, Aw. Elem. § 655. It may be noted that the opt. is used sometimes with the force of the impv. so that the translation should be with 'let'. Skt. मा, joined usually with injv, sometimes also with opt., subjv. or impv.

*buyā*— opt. 2 sg. Par. of √bu- to be, to become; Skt. वृ॒यः; Pah. būtan.

*aurvatēm*— gen. pl. of aurvant- Skt. arvant-, arvat- (1) adj. quick, speedy, brave; (2) sb. m. racer (of horses), hero; from √ar- to be swift. See Kanga Av. Dict. p. 7. s. v. Pah. Ver. arvandān, meaning, steeds; lit. the swift ones. Skt. Ver. sādhakānām, 'of the efficacious ones'. cf. Y. IX.22 : Haomō aēbiš yōi aurvantō hita baxšanti arənāum zāvara aojāscā baxšaiti, meaning 'Haoma bestows strength and courage upon those who urge the yoked steeds to the arəna'; and also Y. LVII.27 : yim caθwarō aurvantō auruṣa, raoxṣna frādərəsra, spənta viðvāñhō asaya mainivāsajhō vazənti i. e. whom four steeds, red, brilliant, beautiful, divine, wise, shadowless, carry darting through the heavenly space.

*yūxta-* nom. sg. of *yūxtar-* sb. from  $\sqrt{yuj}$ - to join + *tar*, noun suff. meaning harnesser 'one who harnesses, one who yokes' (Kanga Av. Dict. p. 432), Benveniste Infinifs 35 and Justi, Handbuch der Zendsprache; Another meaning of the word is 'team (of horses)'. cf. Skt. योक्तु- Pah. Ver. *ayōxtār-* 'one who puts on the harness'; lit 'one who attaches or joins a horse to a chariot'; which is further explained by the gloss 'kū-t tāxtan nē tōbhān bavāt, i. e. 'may he not be able to speed them on'. cf. the words *aurvāntō hita* in V. IX. 22, where *hita-*, Skt. सित्-, is acc. pl. of *hita-* ppp. of  $\sqrt{hi}$ - Skt. हि- to bind, to restrain and the word is used in du. or pl. and refers to teams of horses.

*aiwiśasta-* Barth. (Air. Wb. 95) takes it as an inf. and derives it from  $\sqrt{had}$ - Skt. स्थ- to sit with *aiwi-* pref. and translates 'to mount (a horse)', Kanga (Av. Dict. p. 6) takes it as nom. sg. of *aiwiśastar-* common noun, m. deriving from  $\sqrt{had}$ - to sit and translates 'one who sits on a horseback'; 'a rider'. So also Prof. Justi, ibid. Pah. Ver. gives *apar niśastan*, meaning 'to sit over'. Skt. Ver. gives *upari upavestā*, meaning 'rider' taking as agentive noun, nom. sg. from  $\sqrt{vis}$  with *upa*, 'to sit down on (a horse), to ride'. I agree with K. E. Kanga and prof. Justi.

*niθaxta-* Barth. (Air. Wb. 1082) takes it as an inf. from  $\sqrt{\thetaanj}$ - to draw (a chariot), to drive, rein (of the charioteer) and translates 'to master (a horse)'. Kanga (Av. Dict. p. 203) takes it as common noun m. nom. sg. of *niθaxtar-* from  $\sqrt{ni}$ - नी-  $\sqrt{\thetaanj}$ - and translates 'one who curbs or keeps in check (as a horse)'. So also Prof. Justi, ibid. Pah. Ver. translates *bē nihaxtan* 'to bridle, to pull up, to curb, to govern', which is further explained by the gloss *apāc dāṣtan* 'to withhold, to withstand, to restrain';  $\sqrt{\thetaanj}$  with *frā* pref. means 'to come driving along'.

*yō-* rel. pron. nom. sg. m. who. Pah. के.

*mām-* First. per. pron. acc. sg. me. Skt. माम्; sometimes मा and Gēōic mem. See Kanga Av. Gram. § 210 p. 139.

*zāvara-* acc. sg. of *zāvar-* sb. nt. bodily strength, physical vigour. Pah. zōhr, zōr 'strength, power, vigour'. NPer. zōr. Skt. prāṇena. Barth. Air. Wb. 1690.

*nōit-* adv. not. Pah. lā ideogram. Ir. nē.

*jaiḍyēhi-* pr. 2 sg. Par. of  $\sqrt{jad}$ - to beseech, to request, to ask for; cl. 4; Thou dost request.

*pourumaiti-* loc. sg. of *pouru-mānt-* adj. having or containing many, much visited, much attended. (Barth. Air. Wb. 901) 'crowded, plenary (meeting)'; derived from *paru-*, *pauru-*, *paouru-*, *pouru-* adj. Skt. पूर्, पुर् = much, abundant, many+mat poss. suff. + i loc. sg. term. Pah. Ver. translates

\*vas mat ēstēnd 'they have come in abundance and the Pah. translator has seen in Av. -maiti the MPer. mat, ppp. of inf. matan- to come. Skt. Ver. pracureṣu = many.

*hanjamaine-* loc. sg. of hanjamana-, common noun nt. meaning, in the meeting or assembly; derived from han- together + √jam or √gam- to go + ana suff. This is an Ahura-word, the corresponding Daēva-word is hanḍvarəna. Pah. haujaman. Here Pah. Ver. translates the Av. word by pat hamrasišu, 'in the crowd, in the multitude'.

*pouru-narayā-* gen. sg. of pouru-naraya- adj. thronged with men; derived from pouru- many + nar- man. See. Y.X.13 pouru-narəm. Pah. Ver. purr mart, vas mart.

*karṣuyā-* gen. sg. of karṣu- f. cultivated land, agricultural borough. Barth, ( Air. Wb. 458 ) translates the phrase pouru- narayā karṣuyā 'in the much-attended festival meeting of the borough, rich in men' and he sees in this passage an allusion to war-like sports. Spiegel reads karṣyā, gen. sg. from karṣi- f. 'furrow', 'circle' and takes it in the sense of 'the family circle'. Kanga ( Av. Dict. p. 125 ) reads karṣuya, gen. sg. in the sense of the loc. sg. of karṣu- and translates 'in a thick crowd of many men'. Pah. tr. has not understood the Av. word properly and translates kartar meaning 'doer, performer', as if the word is derived from Av. √kar-, Pah. kartan- 'to do, to perform'. Skt. Ver. kṛtakāryeṣu.

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### Text

*Haomō ḫāśārəm zavaiti: 'uta buyā a.frazaiṇtiš, uta dñuś-sravā hacimnō, yō mām aiwišhutəm dārayehi yaθa tāyūm pēšō-sārəm; nava ahmi pēšō-sārō azəm yō Haomō aśava dūraośō.*

### Translation

Haoma curses the partaker: 'mayest thou be childless and accompanied by disrepute, who dost keep me, when I have been pressed, in custody, like a thief sentenced to death !

I who am Haoma, the righteous, warding off death, am not sentenced to death.

**Notes**

*xašarəm-* acc. sg. of *xašar-* sb. m. from  $\sqrt{xvār}$ - to drink + tar agent noun suff. Pah. Ver. *xaštār*=drinker, the partaker and this is further explained by the gloss ' *kē apāyēt xaštāt nē xaštēt*, i. e. ' be ought to partake of ( the Haoma Juice ) but he does not drink it'.

*aiwišhutəm-* acc. sg. of *aiwišhuta*-extracting the Haoma Juice; derived from *aiwiš-* pref. and *huta*, ppp. of  $\sqrt{hu}$ - Skt. *হৃ*- to pound, to press; when pounded. Pah. *be hač hunišn* ' without extracting the juice'.

*dārayehi-* caus. 2 sg. Par. of  $\sqrt{dārē}$ - dar- to hold, to seize; causes to hold, causes to keep; Pah. Comm. *ku-m andar yazıšn kār nē framāyē* i. e. ' who dost not condescend to use me in the yasna ceremony '.

*yāθa-* prep. like Skt. *যথা*.

*tāyūm-* acc. sg. of *tāyu-* sb. m. Skt. *तायु-*, *स्तायु-* thief, stealer. cf. Y.XII. 2 where the text gives *tāyāat-cā*, hapax, abl. sg. of *tāyu-* m. which is the same as Skt. *स्तेय* ( Barth. Air. Wb. 638 ).

*pəšō-sārəm-* acc. sg. of *pəšō-sāra-*, one sentenced to death, one whose head is forfeit i. e. criminal; derived from *pəšō* = *pərətō*. ppp. of  $\sqrt{par}$ - to condemn, to sentence + *sāra-* head. cf. OIr. \**pṛta(ka)*, Arm. *partak* ' debt ' ; what is owed, guilty; part=due, partaken=obliged ( Hübschmann Arm. Gram. I.228 ); Sogd. *prtк*- ' guilty ' ; Av. *pāra* = ' guilt ' . See Av. *pəšō-tanu-* one whose body is lost. Pah. Ver. *purtak-sar* = ' whose head is forfeit or condemned '.

*nava-* (1) adv. not. Pah. *nē*; comp. of *na + vā*, not at all, by no means, in no way. Skt. *न वा*, ' or not ' ; (2) num. nine. Skt. *नव-* (3) adj. new, fresh. Skt. *नव-*. Here the text *nava-* means ' not at all, in no way '.

*ahmi-* pr. 1 sg. Par. of  $\sqrt{ah}$ - to be; I am. Skt. *अस्मि*.

*azəm-* First, per. pron. nom. sg. I. Skt. *अहम्*-.

*dūraošō-* nom. sg. of *dūraoša-* keeping death afar. See notes above. Pah. Ver. *dūrōš*. Skt. Ver. *dūramṛtyuh*.

- 4 -

**Text**

*Us mē pīta Haomāi draonō fr̄ərənaoł Ahurō Mazdā ašava ḥanjukarme  
mał-kizvō hōyūmca dōiθrom.*

**Translation**

The Holy Father Ahura Mazdā has assigned to me the Haoma, as a portion the cheek ( or jaw-bone ) with the tongue and the left eye.

## Notes

*us-* pref. going with the verb *frārənaot*; sometimes *uz-*; Skt. उ॒.

*mē-* First per. pron. dat. sg. to me. Skt. मे.

*pita-* nom. sg. of *pitar-* sb. m. father. Skt. पिता cf. Y. IX.5 *pita puθrasca* = both father and son.

*draonō-* acc. sg. of *draonah-* common noun, nt. the sacred cake, a small unleavened bread, made of wheat flour and clarified butter and is essential for the Yasna, Vendidad and Bāz ceremonies. See Y-X.15. Haomahē draonō : cf. Skt. द्रविणस्-, meaning wealth, money, property, portion.

The word is derived from √*dru-* Skt. द्रु- to flow, to move down; and it means only 'movable property'. Later it came to have the meaning of 'offering' or 'gift'. Barth. (Air. Wb. 569-79) points out that the Pah. word *drōn* is the original Av. word transcribed, and is used in the special sense of 'consecrated bread' offered to the divinities at the yasna and other ceremonies. He points out that in Y. XI this offering is specially mentioned as consisting of parts of the sacrificed animal. Later on this animal offering seems to have been replaced by the consecrated bread. The cognate word in Veda is द्रवण- or द्रविणस्- nt. and it bears exactly the same sense. e. g. द्रविणो दधानः 'bringing gifts' (Rv. VI.69.3). In the Veda there is another word द्रोण- derived from the same root, which means 'cask, bucket'.

*frārənaot-* impf. 3 sg. of √*fra* + *ar-* to bestow, to assign, to proclaim; cf. 5; assigned, bestowed. Pah. Ver. *franaft*, meaning 'advanced, diffused, spread'.

*haŋuharāne-* acc. du. of *haŋuharāna-* sb. nt. cheek, jaw ( Barth. Air. Wb. 1767 ); for eating (Kanga); jaw bone (Darm. and Jack.); derived from *xarāna-*. Pah. Ver. ērvārak, meaning 'jaw'. See Paul Horn Neopersische Etymologie, 275. The word occurs once in the Av. Literature.

*mat-hizvō-* mat-hizvō is a comp. made up of *mat* = 'with' and *hizvō* = tongue'. *mat-* preposition, usually governs inst. Originally the word *mat* was the abl. sg. of the pron. stem *sma-* (Jack. Av. Gram. § 140), meaning, together with, along with. cf. Y.57.8 : *mat-āzaintiś*, *mat paiti-frasā* = with the commentary and with catechism. See also Vr. XIV. 1 *mat-pərəsvim-* with the catechism; *hizvō-* better *hizva-* inst. sg. of *hizva-* tongue, governed by prep. *mat*. Pah. *uzvān*; Skt. जिङ्गा-; Germ. Zunge; Lat. Lingua; Fr. langue; Pers. *zabān*.

*hoyūmca-* acc. sg. of *havaya-* adj. Skt. सव्य- left (Kanga Av. Dict. p. 584 and Barth. Air. Wb. 1736); Pah. ān i hōy; Turfan MPer. xōy, cf. vidōyūm in dātām vidōyūm = anti-demonic Law.

*dōiθra-* acc. sg. of *dōiθra-* eye; from √*dī*, to see + *θra* suff. nom. Pah. *dōisr*, a mere transcription of Av. Pahlavi always employs s for Av. θ.

## - 5-6 -

**Text**

*yō mām tač draonō zināt vā traſyāt vā apa vā yāsāiti yač mē daθel  
Ahurō mazdā ašava haſjuharone mač-hizvō hōyūmca dōiθram,*

*Noič ahmi nmāne zānāite āθrava načda raθaēštā načda vāstryō-fšuyę,  
tač ahmi nmāne zayānte dahakāca mūrakāca pouru-sarəda varšnāca.*

**Translation**

Whoso deprives me of that portion viz. the cheek ( or jaw-bone ) with the tongue and the left eye, or steals it or takes it away, which the Holy Ahura Mazda gave me, never in this house will be born a priest, neither the warrior, nor even the prosperity-bringing agriculturist; but in this house will be born ( the devilish creatures like ) the Dahaka ( i. e. tyrannical person ), Mūraka ( i.e. the fool ) and Varšna ( i. e. famine bringer ) ( respectively ) of various sorts.

**Notes**

*yō*— rel. pron. nom. sg. m. who. Skt. यः.

*mām*— First per. pron. acc. sg. me. Skt. माम्-

*tač*— Third per. pron. acc. sg. nt. that.

*draonō*— acc. sg. of draonah-. See the word in para 3 above.

*zināt*— impf. subjv. 3 sg. Par. of  $\sqrt{zyā}$ - to injure, to deprive of; to cause injury, damage, ruin, destruction; to wrong a person. NPer. ziyan; pr. zināt; pass. zya-; pft. zizy-; inf. zyānāi; cf. Skt. जिनाति, ज्ञायते. cf. Y.12.2 : Pah. ziyan; OPer. diyā; MPer. zinātan; Av. zyāni- sb. f. 'damage', Skt. jyāni;  $\sqrt{zyā}$ - & variant of  $\sqrt{zi}$ - ji- ( Barth. Air. Wb. 1700 ); cl. 9, cf. Guj. hāni. See Mihir Yt. 38 where the word 'frazinte' occurs. "Barth. saw in fraziṇte- pr. injv. 3 pl. of a pass. pr. stem zya- from the base zyā. In fact the only pr. stem attested both clearly and widely is Proto-Iranian \*zin(a) : Av. zinā, OPer. dinā, Sogd. zyn, Khot. ysin. The suspicion thus aroused that the 'n' of fraziṇte - fraziṇta belongs to the stem, rather than to the ending, is strengthened by Yt. XIII.38, where asibīš would be the only substantival. inst. pl. in -biš of the YAv. which must be taken as fulfilling the function of a nom. ..." See Garshevitch, The Avestan Hymn to Miθra pp. 188-189 ( note 38<sup>1</sup> ); Pah. Ver. zinēt. See Jack, Av. Gram. § 166.

*traſyāt*— impf. subjv. 3 sg. Par. of  $\sqrt{tarəp}$ - or tarəf-, Skt. वृत्त- to snatch away, to deprive of. Pah. Ver. traſtenēt=steals, from inf. traſtenātan 'to practise theft, to pilfer'.

*apa- yāsāiti-* pr. 3 sg. Par. of *√yās-* to have a desire, to ask for with *apa-* pref. meaning, to take away. Skt. अयाच-; with pref. अ and *para-*, to take away; with pref. *ni-*, to keep under; pr. *yāsa-*. Pah. Ver. बे अपरेत्.

*yag-* rel. pron. nom. sg. nt. which. Pah. के.

*mē-* First per. pron. dat. sg. to me, unto me, for me.

*dāgāi-* impf. 3 sg. Par. of *√dā-* to give, cl. 3; gave. Pah. Ver. दत्. Skt. Ver. ददाति.

*nōiḷ-* adv. not, never.

*ahmi-* dem. pron. loc. sg. in this; Skt. अस्मि; sometimes ahmya is used.

*nmāne-* loc. sg. of *nmāna* > दमाना- nt. house.

*zānāīte-* pr. subjv. 3 sg. Ātm. of *√zan-* to be born; will be born.

*āθrava-* nom. sg. of *āθravan-* sb. m. priest, fire-priest. Skt. आथर्वन-.

Other forms are *āθaurvan-*, *āθaurun-*.

*naēḍa-* adv. not, neither; Pah. ने; another form *naēḍā-*.

*raθaēśṭā-* nom. sg. of *raθaēśṭa-* m. warrior; derived from *raθa-* chariot + *śṭā-* to stand; lit. one who stands on the chariot. Skt. रथेष्टा-; Pah. Ver. रथेश्टर्. Other forms noticed are *raθaētar*, *raθoi-śṭā*.

*vāstryo-fṣuyāś-* nom. sg. of *vāstryo-fṣuyāś-* sb. m. prosperity-bringing agriculturist; derived from *vāstrya-* lit. that which relates to agriculture and *fṣuyāś-* means lit. possessing cattle (*fṣu-*).

*sayāṇte-* pr. subjv. 3 pl. Ātm. of *√zan-* to be born; cl. 4; will be born.

*dahakācā-* nom. pl. of *dahaka-* sb. m. the name of the Daēvic creatures; derived from *√dah-* Skt. दश्- or दंश्- to bite, to sting. I compare the name *dahaka* with Av. *dahāka* in *Aži-Dahāka* and translate 'men of the type of *Aži-Dahāka*' or 'tyrranical persons'. The Pah. tr. translates the Av. word *dahakāca* by *daxšak kāhēničā*, i. e. 'the diminisher of the sign' and explains in the gloss *के दaxšak i Ōhrmazd bē kāhēnēt*, i. e. 'who diminishes the sign of Ohrmazd'. The word is in antithesis of the *āθravan-* stated above. Skt. Ver. *cihñānica*.

*mūrakācā-* nom. pl. of *mūraka-* sb. m. the designation of Daēvic creatures. cf. the word *mūra-* adj. Skt. मूर्- stupid, silly, foolish, in *Ābān* Yt. 93 : *mūrāsca*. Also cf. Skt. मूर्ख and Guj. *murkha*; Skt. Ver. *mādyamca*, which seems to be the incorrect form of Skt. *māndyam*, meaning 'slowness, idleness, weakness'; Pah. Ver. *mūtak kartār*, 'making weak, destructive', further explained by the gloss *ku čič tapāh bē kūnēt*, 'he destroys everything'. In this connection refer to Av. word *maoðanō-kara-* in Y. IX.32, where the Pah. tr. renders similarly *mūtak kartār*. Av. *maoðanō-kara-* ( Barth. Air. Wb. 1109 ) means, 'noluptuous, lascivious, preparing lust'. The Pah. word *mūtak* is the Pah.

rendering of Av. word *mṛūiθ*, 'destructive, deadly, occurring in Vend. Fr. II-22. It appears that MPers. word *mūtak* given here seems to be a misspelt word for *mūrtak* corresponding to Av. word *mərəta-* 'dead, destructive'. The orthography seems defective here and the word must have been originally written as *mūrtak*.

*pouru-sarəða-* nom. pl. of *pouru-sarəða-* adj. made up of *pouru-* full, many and *sarəða-* kind, sort, species; of many kinds. Pah. *puri-sartak*. Secondly *sarəða-* sb. m. derived from *sarəd-* Skt. शरद्- autumn, year, is the name of the Gods of the years

*varṣṇāca-* nom. pl. of *varṣṇa-* sb. m. a designation of Daēvic creatures; Pah. Ver *varzī ār* 'doer worker, maker'; explained further by the gloss *kūkār i dātistān yas frāč kūnēt, ēvak-ič pat frazām bē nē kūnēt*, i. e. 'he performs much administration of law, but does not execute even a single (act) to an end'. Kanga 'doing evil practices, fraudulent'; Harlez 'committing many kinds of crimes'; Spiegel 'hairy beings of many kinds'.

The three classes of Daēvic creatures dahaka, mūraka and varṣṇa are in opposition to the three classes *āfravan*, *raθaēśī*, and *vāstryō-tṣuyant*, who pertain to Ohrmazd.

- 7 -

### Text

θwāšəm ḥ gđuš trā-θwərəsō tancištāi Haomāi draonō; mā θwā Haomō bandayāt yaθa mairīm bandayat yim Tūrīm Frajrasyānəm, maðamē θrišve aŋhā zəmō pariš-χaxtam ayaŋhahē.

### Translation

Quickly cut off the portion of the ox for the most powerful Haoma! May Haoma not bind thee just as he (i. e. *θraētaona*) bound the wicked Turanian Frajrasyan, who was surrounded by iron in the middle third-part of this earth !

### Notes

*θwāšəm*—acc. sg. of *θwāša-* adv. quickly, speedily, swiftly. Pah. Ver. tēz. This word is also used as an adj. meaning, 'swift, quick'. Vide Mihr. Yt. 52 : *θwāša gāma*, 'with a swift step or fast-stepped'; *θwāšəm*, fast-; derived from *√θwaxš-* to be active or agile, to hasten. (2) There is another word *θwāša-* in the Av. which means 'the sky; the space between the earth and the sky; the atmosphere, firmament' (Kanga Av. Dict. p. 238).

Spihr is the Pah. tr. of Av. *θwāša* : its epithet *χatāy* 'lord', therefore corresponds to the standing epithet of *θwāša*; *χadāta-* 'who follows his own'

'law', just as 'dērang-*xaṭāy*', the standing epithet of *zurvān*, corresponds to Av. *dareYa-**xaḍāta*. Sometimes in Pah. we find *spāś* for Av. *θwaśa*, a mere transcription.

ā- prep. to, for, at.

*gōuś-* gen. sg. *gao-* ox, bull, cow; for the declension of Ay. *gao-* see Jack. Av. Gram. §278 and Kanga Av. Gram. §126 pp. 90-91.

*frā-**gwerəsō-* aor. injv. 2 sg. Par. of  $\sqrt{gwerəs}$ - to cut, with *frā-* pref. cl. 6; cut off. Pah. Ver. *frāč brīñit* = 'did you cut off', with a gloss *ku gospand kōśit*, i. e. 'did you kill a beneficent animal'.

*taṇcištāi-* dat. sg. of *taṇcišta-*, superl. of *taxma-* the most powerful; adj. from  $\sqrt{tak}$ - to be swift, to be brave. cf. *taṇcištō* in Y. IX.15.

*haomāi-* dat. sg. of *haoma-*; for haoma.

*draonō-* acc. sg. of *draonah-* nt. portion, share. See para 4 above for details.

*mā-* prohibitive particle; not. Guj. *mā*; used generally with impv. and nōit with opt.

*θwā-* Second per. pron. acc. sg. thee. Pah. *tō*.

*baṇdayāt-* subjv. 3 sg. Par. of  $\sqrt{band}$ - to bind, to tie. Pah. *bastan*; cl. 10. may he bind; Pah. *bandāt*.

*yaθa--* adv. of manner; just as, as; the word also means 'so that'. Skt. यथा, 'in order that'.

*mairīm-* acc. sg. of *mairyā-* the wicked, scoundrel. Pah. *mar*, 'felon'.

*baṇdayāt-* impft. 3 sg. Par. of  $\sqrt{band}$ - to bind, to fetter; cl. 10; he bound. See *baṇdayāt* above. pr. *baṇdaya-*; ppp. *basta-*.

*Tūriṁ-* acc. sg. of *Tūriya-* the Tūrianian, belonging to the Tura people. There is another word *tuirya-*, num. adj. Skt. तुरीय-, तुर्य- 'fourth'. The name Tura was applied to all the nomadic tribes of the North as the adversaries of the settled Aryans.

*fraŋrasyānām-* acc. sg. of *Fraŋrasyāna-* Proper Name. In the Shah Nāmeh, *Fraŋrasyāna* is called *Afrasyāb*. According to the legend, *Fraŋrasyāna* took refuge in a palace built underground, with walls of iron and a hundred columns. He was the inveterate enemy of the Iranians. For the different forms of the name, see Justi, Namenbuch 103. Pah. Ver. *Frangrasyak*. See S. B. E. Vol. 23 p. 64, fn. 1 & 2.

*maidome-* loc. sg. of *maidema-* Skt. मध्यम् middle most, superl. of *maiḍya-* adj. 'middle', cf. Av. *maiḍya-* adj. Skt. मध्य- 'middle (of time); sb. m. n. the

middle ( of space and time ), esp. the middle of the body, the waist'; maiðim ( acc. sg. ) adv. ' in the midst of ( gen. )', maiðyōi ( loc. sg. ) adv. ' upto the middle of '.

*θriśve-* loc. sg. of *θriśva*-num. adj. one-third; in the third part. Pah. srēśūtak.

*aiñhā-* gen. sg. of dem. pron. a- f. of this.

This is an allusion to the subterranean iron ' hankana ' or fortress of Afrāsiyāb, where he took refuge after being defeated by Kay Husrav. It is called " Hang ī Afrāsiyāb " in Shāh Nāmeh ( Barth. Air. Wb. 867, 1769-70 ). cf. Ābān Yt. para 41.

*zəmō-* gen. sg. of zəm- the earth. Pah. zamīk.

*pairiś-ăxatəm-* acc. sg. of pairiś-ăxata- adj. Skt. परिष्वक्त from स्वजते, he embraces, he clasps, meaning ' surrounded '. Pah. Ver. kē pērānōn; derived from pairi- round about + ăxata- ppp. of √ăxanj- to surround.

*ayañhe-* gen. sg. of ayañha- of iron. Skt. अयस्-. Pah. ăxanžēn, ' shining metal, iron '.

## - 8 -

### Text

*Āač aoxta Zaraθuštrō: 'Nəmō Haomāi Mazda-đātāi! vañhuš Haomō Mazda-đātō; nəmō Haomāi!'*

### Translation

Thereupon spoke Zaraθuštra: ' Homage unto Haoma created by Mazdā! Good ( is ) Haoma created by Mazdā. Homage ( be ) unto Haoma! '

### Notes

*āač-* then, thereupon.

*aoxta-* impft. 3 sg. Par. of √vac- to speak; spoke. Pah. guft.

*Zaraθuštrō-* nom. sg. of Zaraθuštra, Proper Name, the Prophet of Ancient Iran.

*nəmō-* nom. sg. of nəmah-, nəmañh- obeisance, bow, salutation; abst. noun from √nam- to bow; Skt. नमस्.

*Haomāi-* dat. sg. of Haoma- Proper Name; name of the yazata Haoma; unto Haoma.

*Mazda-đātāi-* dat. sg. of Mazda-đāta- created by Mazdā; đāta- ppp. of √đā to create, to make. See Mazda-đātō below.

*vañhuš-* nom. sg. of vañhu- another form of vohu-, good. Skt. वृष्टु.

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## Text

*yō nō aēvō, ał tē uye ḍ, ḍayōidyāi, tūrahe, məndāidyaī, xśvīdəm, hapśāśdyāi  
< aśtāśdyāi > nava, dasame, yōi vā yaēθma.*

## Translation

When from us comes one ( offering ) then those which we have endeavoured ( to receive ) from you ( Oh Haoma! ) are two-fold, three-fold, four-fold, five-fold, six-fold, seven-fold, eight-fold, nine-fold and ten-fold ( respectively ).

## Notes

*yō*— rel. pron. who; here the word *yō* stands for *yat*, when.

*nō*— First per. pron. gen. sg. of us; here translated from us. Pah. Ver. hač aimāk = from us.

*aēvō*— nom. sg. of aēva- num. one, single. Pah. ēvak; Pers. yak; Guj. ēk; Skt. एक-. īm-acc. sg. m. nt.

*ał*— adv. then.

*tē*— Second per. pron. gen. sg. of thee; from thee. See Kanga Av. Gram. § 211 for second per. pron. p. 140.

*uye*— acc. du. cardinal num. sometimes found duve-; in some of the inflected forms it drops its initial d-; dva- m. nom; dva-, va-, vaya- m. acc. Pah. Ver. dō-rīn, 'two-fold'.

*ṛāyōidyāi*— three-fold, Pah. Ver. se-rīn, which is followed by Mills and Darm. See Kanga Av. Dict. p. 232. Skt. Ver. also translates 'trigulām', 'three-fold'. The same form occurs in Y. 34.5 but with a different connotation, which Barth. ( Air. Wb. 805 ) construes as dat. inf. of √ṛā- Skt. त्रि- to protect, to nourish, meaning 'in order to protect, in order to nourish'. See for formation of inf. formed by adding to the root the suff. dyāi or ḍyāi Kanga Av. Gram. § 966 p. 268.

*tūrahe*— better catūrahe-; four times, four-fold. cf. Skt. चतुर् = चतुर् + ष. Pah. cihār-rīn 'four-fold.'

*mandāidyaī*— meaning 'five-fold', based on Pah. Ver. panj-rīn and Skt. Ver. pañcagūṇām; cf. the previous word *ṛāyōidyāi*. The word mēndāidyaī is found to occur in Y. Hā 44.8 and 31.5 respectively. Barth. ( Air. Wb.

1171) takes this as dat. inf. of the comp. verb məndā and translates 'in order to impress upon the mind, in order to bear in mind'. Can this be compared with Skt. मन्दै॒ व्य॑ RV. IV. 16- dat. inf. of √mad- or mand- to rejoice? Here Barth. regards this and other words occurring in this para as 'a Kabalistic medley' of Gāthā words used in a sense different from the usual one. These words are purposely selected as they have a consonance with the numerals from one to ten.

*xśvīdām-* (correct form should be xśvazaya) adv. six times. Skt. Ver. sadgunām. Pah. Ver. śaś-rīn, 'six-fold'. The word occurs in Y. Hā 29.7 where it means 'sweetness, milk' and it is cognate with Skt. svādu, and Greek hēdūs.

*hapīāzdyāi-* seven-fold, seven times; Pah. Ver. haft-rīn. Skt. Ver. saptagunām.

<*aśtāzdyāi*> - the word is left out in the text and is inserted by me. Pah. hašt-rīn. Skt. Ver. aṣtagunām, 'eight fold':

*nava-* nine, nine-fold; Pah. Ver. nōh-rīn Skt. Ver. navagunām.

*dasāme-* ordinal num. dasāma- Skt. दशम्- 'tenth'. Pah. Ver. dāh-rīn; Skt. Ver. duśagunām. This word dasāmē occurs in Y. Hā 28.9 where Prof. Barth. and Prof. Andreas translate the word by 'offering'. Incidentally, the phrase or the passage here in Para 9, is very corrupt and obscure and seems to have been a mutilated quotation of this passage of the Gāthā. Barth. derives the word from √das- Skt. दाश्- to offer, to serve (a divine being) + ma suff.- action-noun (Jack. Av. Gram. § 808 and Whitney Skt. Gram. § 1166).

*yōi-* nom. pl. of rel. pron. ya- which.

*vō-* dat. or gen. in the sense of abl. from you.

*yaēθma-* pft. 1 pl. Par. of √yat- to endeavour, to be eager; who have endeavoured, who have made effort; orig. yaēt + ma; cf. Gāthic form yoīθēmā in Y. Hā 28.9; Pah. Ver. mat ēstēt 'has come'. Skt. Ver. prāptam asti.

- 10 -

### Text

pairi lē Haoma aśāum aśavāzō daśqmi imēm tanūm, yā mē vaēnaite puraoda ḡwaxšāi Haomāi madāi havaļuhāi aśavastāi.

Pairi mē tūmeiļ dayā, Haoma aśava dūraoṣa! vahiṣṭam ahūm. aśaonām raočaijham vīśpō-ḥāθrōm.

**Translation**

I dedicate to thee, Oh Righteous, Aśa-increasing Haoma! this body which appears to me beautiful, for Haoma's energetic intoxication, for good life and for the possession of the highest claim.

Mayest thou grant me as well, Oh righteous Haoma, warding off death! the heaven of the holy, bright and all-comfortable!

**Notes**

For first three lines cf. Y. X.14.

*Aśavāzō-* voc. sg. of *aśa-vāzah-* comp. adj. giving strength of righteousness, *aśa*-increasing; from *aśa*- truth, righteousness + *vāzah*- strength, vigour, from *vaz-* to carry, to be heavy; Skt. वाह्यः; cf. *aśa-vāzō* in Y. X. 14, *aśa-vazajhō* in Y. X. 1, Pah. Ver. *ahrōβ-zāk*, *ahrōβ-zahak* 'of holy origin'.

*havaṇuhāi-* dat. sg. of *havaṇjhva-* sb. nt. good life; made up of *hu* + *ajuhā*. cf. Y. 62.6 *havaṇjhē* ( loc. sg. ), and Y. 68.4 *havaṇjhāi urunē fradaθā gaēθanām*; Pah. Ver. *hu+aṣih*, with a gloss *nēvak-dēlih*, meaning 'courage', 'piety, righteousness' and *apēčakih*, 'purity'.

*dayā-* better *dāyā-* aor. opt. 2 sg. Par. of *√dā-* to grant, to give; mayest thou grant. Also *√dā* means to make, to create, to ordain in Avesta. For the last three lines cf. Y. Ha. IX.19.

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**Text**

*Aśəm Vohū vahištəm astī*

*... uštā astī uštā ahmāi*

*hyat aśti vahištāt aśəm* ( three times to be repeated ).

*Aśəm Vohū vahištəm astī... ( four times ).*

**Translation**

Righteousness is the highest good and it is illumination. Illumination is to him who is righteous for the sake of the Best Righteousness.

**Notes**

*Aśəm-* nom. sg. of *aśa*- sb. nt. truth, righteousness. Skt. सत्यः; Pah. *ahrədih*.

*vohū-* nom. sg. of *vohu-* ( sometimes *vajhu-* ) adj. nt. Skt. वृ- good, excellent; Pah. Ver. अपातीः.

*vahiṣṭəm-* nom. sg. of *vahiṣṭa-* adj. nt. superl. of *vohu-* ( sometimes *vajhu-* ); best, most excellent. Pah. pahlōm.

*asti-* pr. 3 sg. Par. of √ah- to be, Skt. अस्. Pah. hast. For the conjugation of the stem ah- to be, to exist, see Kanga Av. Gram. pp. 193- 194 and Jack. Av. Gram, § 530- 539 pp. 154- 156.

*uṣṭā-* nom. sg. of *uṣṭā-* f. (1) illumination ( of the inner spirit ) from √uš- to shine ( Prof. Taraporewala ); (2) Prof. Barth. ( Air. Wb. 417 ) has taken this word throughout as an adv. and has translated ' at will ', ' according to one's desire ', deriving from √vas- to wish, to desire; Skt. वश् ; (3) Prof. Andreease construes this as acc. pl. nt. of *uṣṭā* and translates ' wishes ' ; (4) K. E. Kanga and others translate this word by ' happiness '. In later Av. we get *uṣṭa-* used as an interjection in Y. IX. 25 in the sense of ' hail ', ' good fortune ' ; *uṣṭa-tē*, yō ḫā sojaṇha vasō-xšaθrō ahi, Haoma, meaning ' hail to thee, Oh Haoma ! who through thy own power art ruling-at-will '. cf. Vend. 7.52 : *uṣṭa iθa tē narə*, i. e. ' hail unto thee thus, Oh man ! '. Its antonym is *sādrəm urviṣṭrəm*. See Yt. VIII. 23 : *sādrəm me ... urviṣṭrəm āpō urvarāscə baxtəm daēna Māzdayasniš*, meaning ' woe unto me ! evil be unto you, Oh ye waters and plants ! misfortune to thee, Oh Mazdā-worshipping Religion ! ' In Yt. VIII. 29 the star Tīṣtrya utters the following : *uṣṭa mē*, Ahura Mazda ! *uṣṭa āpō urvarāscə* ! *uṣṭa daēna Mazda-yasne* ! *uṣṭa abavat daijhavē* i. e. ' *uṣṭa* to me, Oh Ahura Mazda ! *uṣṭa*, Oh waters and plants ! *uṣṭa*, Oh Mazdā-worshipping Religion ! *uṣṭa* shall be unto the country ! '.

We find the name of the second Gāθā -Uṣṭavaiti Gāθā and Uṣṭatāt analogous to Haurvatāt, Aməratāt. In Y. Hā 46.16 we find the quotation : yēng usvahī *uṣṭa stvī* i. e. ' those whom we wish to be happy ' ; *uṣṭa-* ppp. used as adj. ' happy ' and as noun ' happiness ' - nom. pl. nt. lit. desired things.

Prof. Helmut Humbach of the University of Mainz takes *uṣṭa* as the loc. sg. of the sb. *uṣṭi-* ' wish, desire ' used adverbially in the sense of ' at one's wish or will ', i. e. ' as desired by someone ' and the nom. pl. nt. of the ppp. *uṣṭa-* ' what is wished for, desired things ' ( See K. R. Cama Oriental Institute Journal no. 51, 1984 pp. 48-49 ). Pah. Ver. nēvak, ' good, excellent '.

*ahmātī-* dat. sg. of the dem. pron. a- corresponding to Skt. अस्मे; unto him. Pah. Ver. <ō> ḥy unto him : Here <ō> is added by me. Prof. Barth. ( Air. Wb. 255-256 ) takes this as dat. pl. of the first per. pron. corresponding to Skt. अस्मे ' for us '.

*hyat-* ( GAv. hyat, YAv. yat ) nom. sg. nt. of ya- rel. pron. which. Prof. Mary Boyce amended it to *hyāt*, opt. 3 sg. Par. of √ah- to be, ' it may be, it shall be '. Generally we find the word *xyat* in Av.

(1) particle serving to connect a nominal definition to a preceding noun as representative of the rel. pron. in any case except nom. and acc. sg.

(2) conjunction ( acc. sg. of ya- rel. pron. ) Skt. यत्; when, as, if, after, since; if, in case ( conditional ); because, as, so far as, in as much as, ( causal ); that, so that, in order that ( final or consecutive ); as, so well as ( compar. ); that ( introducing an obj. sentence ).

aśāi- dat. sg. of aśa- Skt. अस्ति; for truth, for righteousness. Pah. Ver. peculiarly translates the word by ahrādēnītār, 'causer of righteousness', agentive noun from denom. verb ahrādēnītau, 'to cause righteousness'. The Pah. tr. renders the word aśa by ahrādīh. It is not understood how he has translated aśāi here by ahrādēnītār.

vahiṣṭāi- dat. sg. of vahiṣṭa- best, most excellent. cf. vahiṣṭəm above. Pah. अनि pahlōm.

aśəm- nom. sg. of aśa- sb. nt. Skt. अस्ति- truth, righteousness. Pah. ahrādīh.

The Aśəm Vohū is one of the four most Sacred Verses of the Zoroastrians. The small Aśəm Vohu seems to be a Maṇtra- Holy Spell, designed to concentrate the mind upon Aśa and to invoke the aid of Aśa-Vahiṣṭa, the word or name occurring thrice within the twelve words of the Prayer. This is among the most frequently used of the Avestan Prayers. There are frequent references to this Prayer in the Av. itself by the name of Aśəm or Aśa Vahiṣṭa. Aśa is the keynote of all Zarathuštra's teaching. It is the Law of Ahura. For mankind it means living the life in accordance with the Divine Law. It implies a life led according to the Laws of Truth and Purity. The second section of the BaYān Yt. ( Y. Hās XIX-XXX ) is an ancient Avestan Comm. on the Verse. There is also a Pah. Comm. on the Aśəm Vohū Prayer, which is published by me in the Journal of the Asia Institute, Pahlavi University, Shiraz, Iran in 1975. The efficacy of this short formula is also discussed in the Pah. Dēnkart ed. by Madon p. 788, 19-21, p. 823 l. 9-10, p. 875 l. 13-32, p. 877 l. 1-7 and in the HNk. Fr. I. See my paper on Hādōxt- Nask in Prof. M. M. Kane Festschrift ed. by Prof. S. M. Katre and P. K. Gode presented on his 61st Birthday, 7th May 1941. Again, translations vary widely. This Sacred Verse has no word intrinsically difficult, but every scholar has given a different rendering of it. According to Prof. Helmut Humbach, Aśəm Vohū is not a prayer but a magic and a meditational formula and like most Gāθā stanzas, the Aśəm Vohū is a product of the highly developed poetical technique.

I give below the translations of the following scholars :

(1) Barth. translates it in a very ingenious manner and Reichelt and Moulton merely retranslate him.

' Right is the best good; it falls by desire, it falls by desire to our portion, even our right to that which is the best right '.

(2) K. E. Kanga translates this verse in the following strain : ' Righteousness is the best good ( and it ) is happiness. Happiness is to him who is righteous for the sake of the Best Righteousness '.

(3) Prof. Mary Boyce translates this verse as under : ' Aśa ( is ) good, it is best. According to wish it is, according to wish \*it shall be for us. Aśa belongs to Aśa Vahiṣṭa '.

(4) Prof. Taraporewala translates this verse as follows : ' Aśa is the highest good, ( it alone ) is ( true ) happiness; happiness is for him ( alone ) who ( is ) righteous for the sake of the highest Aśa '.

(5) Prof. Helmut Humbach translates the verse thus :

' Truth is the best good or Truth is the best ( among the ) good things.

At wish it belongs, at wish to it  
which is best truth, ( it, viz. ) truth.

i. e. At wish, at wish truth belongs to best truth ( or personified : to Best Truth ).

( alternatively ) At wish what is wished for belongs to it,  
which is best truth, ( forming its ) truth.

i. e. At wish what is wished for belongs as truth to best truth ( or personified : to Best Truth ).

( 6 ) Pah. Ver. Ahrādīh āpātīh ī pahlōm hast. Nēvak hast [ ahrādīh ];  
nēvak ḥy kē ahrādīnītār ān ī pahlōm ahrādīh;  
' Righteousness is the most excellent prosperity. Good is [ Righteousness ]; Happy ( is. ) he who is the causer of the Best Righteousness '.

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### Text

Aśem Vohū vahiṣṭem astī... ( four times )

Yaθā Ahū Vairyō aθā ratuš aśat̄-cīt̄ hacā

Vayhūs dazdā Manayhō ūyaōθnanəm

aŋhūs Mazdāi, xšaθrəmcā Ahurāi ā

driiubyō dadat vāstārem ( twice to be repeated ).

vasasca tū, Ahura Mazda, uštāca xšaēsha havanqm dāmanəm, vasō āpō, vasō urvarā, vasō višpa vohū aśa-cīθra. xšayamnəm aśavanəm dāyata, a-xšayamnəm drvantəm.

Translation

At will and according to Thy desire, Thou, Oh Ahura Mazda! shalt rule over Thine-own creations, at Thy will the waters, at Thy will the trees, at Thy will all good things having the seed of Aśa.

Make ye, Oh Ahura! The righteous powerful but the wicked without power.

Notes

Verses 12-14 are repeated in Y. 8.5-7; 52.5-7; 68.16-18; 71.26-28; 60. 8-10. They also occur in the Hymn Hōśhām addressed to Dawn.

*vasasca-* adv. orig. acc. sg. of *vasajh-* or *vasah-* 'will', derived from √*vas-* to wish, to desire, to long for; at will, i. e. unrestricted, unhampered. This adverbial form is specially used with √*xši-* to rule (Barth. Air. Wb. 1383). cf. *vasō-xšaθrō* adj. in Y. IX. 17 and para 13 below; lit. 'having power at will; ruling at one's own will, free, independent'. YAv. *vasō*, GAv. *vasō*-adv. at one's pleasure or will; e. g., *vasō-iti*- sb. f. 'going about at will, freedom' (Y. 53.9); *vasō-yāti*- sb. f. 'going about or wandering at will' (Y. 12.3); *vasō-šiti*- sb. f. 'lodging at will' (Y. 12.3) ca- meaning 'and'. Pah. *pat kāmak* 'at will'.

*tū-* Second per. pron. nom. sg. thou.

Ahura Mazda- voc. sg. Proper Name; Oh Ahura Mazda! Lord of Wisdom. Pah. Ōhrmazd.

*uštā-ca-* inst. sg. of *uštā-* happiness, illumination; Barth. (Air. Wb. 417) takes it as adv. (orig. loc. sg. of *uštay-* sb.) and translates 'according to one's will or desire'; as sb. 'fortune, hail' with *asti*- it is. Pah. *pat nēvakīh*.

*xšaēša-* opt. 2 sg. Ātm. of √*xši-* to rule, to reign, to be powerful, to govern. Skt. क्षयति; thou. mayest rule over. The sense is almost pr. ind. Pah. *pātaxšāhīh bē kūn*.

*havanām-* gen. pl. of the refl. pron. *hava- hva-*; Skt. स-; own, one's own, my own, thy own, his own (referring to all three persons according to context). GAv. *xa-* thine own. Pah. *xešān*. See Kanga Av. Gram. § 233 p. 152.

*dāmanām-* gen. pl. of *dāman-* sb. nt. creation; Skt. धामन्- dwelling place, abode (pl.); creature, creation (coll.); from √*dā-* to create, to make; Pah. Ver. *dāmān*. For the declension of the word see Kanga Av. Gram. § 146.

*vasō-* adv. at will. See *vasas-ca* above.

*āpō-* acc. pl. of *āp-* sb. f. waters; Skt. अपा, आपः, अपाम्; Pah. *āp*, *āv*; ideogram mayā.

*urvarā-* acc. pl. of *urvarā-* f. plants, trees; Skt. उर्वरा; Pah. *ōrvār*, *ūrvār*, \* mere transcription of Av.

*vīśpā-* acc. pl. of *vīspa-* adj. nt. Skt. विश्वा; all, every, whole, entire, universal. Pah. harvisp.

*vohū-* acc. pl. nt. of *vohu-* vaīhu- adj. Skt. वृष्टि; good, excellent, benevolent. Pah. Ver. āpātīḥ ‘prosperity’.

*aśa-ciθra-* acc. pl. having the seed of Aśa- truth, righteousness; comp. of *aśa+ciθra-*. Taraporewala translates ‘the seed of Aśa’, i. e. ‘produced by or in accordance with the Law of Aśa’.

*ciθra-* in the sense of progeny, family, offspring, race is found in comp. words like *daēvō-ciθra*, *hvarə-ciθra*. The word is found in OPer. Inscr. In the phrase *ariyah-ciθrah-* ‘of the Aryan race’ ( Behistun Inscr. ). In NPer. it becomes *čihr-* countenance, face, as in the name *Minō-čihr* Av. Mainyu-ciθra. cf. the Man. MPer. *cyhr* ‘face’; Parthian *cyhr(g)*. ‘form, appearance’. The other meaning of the word *ciθra-* Skt. चित्र- means ‘clear’ adj; cf. *hu-ciθra-* = ‘beautiful’, lit. ‘of good appearance’ and *duš-ciθra-* ‘ugly’; Pah. *čihrik* and *čihrik* ‘visible’. Pāzand *čihara-* ‘essence, origin, source’. Pah. Ver. *kē lač ahrādīh paðtākīh*, ‘whose manifestation is from righteousness’. This is further explained by the commentary *bun ut bar* = origin and fruit, from beginning to end.

*xśayamnəm-* acc. sg. of *xśayamna-* pr. part. Ātm. of  $\sqrt{xshi}$  to rule, to reign; ruling i. e. powerful; Pah. *pātoxśāhīh* = sovereignty, rule, reign.

*aśavanəm-* acc. sg. of *aśavan-* adj. holy, righteous; Skt. कृतव्यन्. Here sg. used collectively in a pl. sense. Pah. Ver.  $\sigma$  *ahrōβān* ‘unto the righteous’.

*dāyata-* impv. 2 sg. Par. of  $\sqrt{dā}$  to make, to create; make ye. Note :  $\sqrt{dā}$  is irregular in some of the conjugational form. cf. Kanga Av. Gram. § 339 Note p. 196. Pah. Ver. *dēhēy*, ‘do thou give, do thou make’.

*a-xśayamnəm-* acc. sg. of *a-xśayamna-* pr. part. Ātm. of  $\sqrt{xshi}$  to rule, to be powerful, with *a-* neg. pref. meaning un, not; unruling, without power. See the word *xśayamnəm* above. Pah. *a-pātoxśāhīh*.

*drvantəm-* acc. sg. of *drvant-* ( GAv. *drəgvant-* ) wicked, fiendish. Barth. ( Air. Wb. 774-777 ) takes this word *drəgvant-* to be originally *drujvant-* and translates ‘follower of the Lie’, i. e. wicked. The druj, is the same word as Skt. द्रुग् and in both the languages the word is f. and means ‘enemy’ or ‘falsehood’ ( the enemy of God’s order ). There is also a  $\sqrt{druj}$  Skt. द्रुग् to be inimical and to tell a lie. Barth. rightly regards the word *drvant* as identical with *drəgvant*. Kanga suggests that *drvant* is the pr. part. Par. of  $\sqrt{dru}$  Skt. द्रु- to go astray, to run away and translates lit. ‘one who has turned away ( from the right path )’; according to him the word means ‘sinner or wicked’ Pah.  $\sigma$  *drivandān* ‘unto the infidels’.

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## Text

*Vasō-xšaθrō xyāt ašava, avasō-xšaθrō xyāt drvā, gatō, hamistō, nižbaratō  
bata Spəntahē Mainyōuš dāmabyō, varatō avasō-xšaθrō.*

## Translation

May the righteous ( man ) be ruling- at- will ! may the wicked be powerless, defeated, combated, and thrown out from the creations of the Holy Spirit, surrounded and powerless !

## Notes

*vasō-xšaθrō*— nom. sg. of the comp. *vasō-xšaθra-* adj. used adverbially; ruling at one's own will, free, independent; derived from *vasō*, GAv. *vasō* adv. at one's pleasure or will + *xšaθra-* power, kingdom. cf. Y. IX.17 : ni tať yaθa gaēθālva *vasō-xšaθrō* fra-carāne tbaēšō-taurvā drujem-vanō = '(all) this I ask so that in the provinces I may move about ruling-at-will, over-coming opposition and conquering the druj- the unbeliever...' See Y. 57.24 : yō daēnō-disō daēnayāi *vasō-xšaθrō* fracarāiti aoi yaṁ astvaitīm gaēθām = 'who ( i. e. Sraoša yazata ) the Revealer of the Law for the Faith ( of Mazdā ) moves about, ruling- at- will, upon (this) which is the corporeal world ', cf. Yt. X.112 : aāt āhva pasu-vīra *vasō-xšaθrō* fra-caraite = 'then their own cattle and men move about ruling-at-will'. cf. the word *vasasə-xšaθrahyā* in Y.43.8 and Barth. ( Air. Wb. 1383 ) remarks that the meaning is the same as the comp. *vasō-xšaθrō* in Y. 9.17; 57.24 and Yt. X.112 and he translates 'the unlimited kingdom'. Note the ē at the end of the first component is clearly a 'glide' between the syllables -as and xša-. Pah. kāmak- īxatād.

*xyāt*— opt. 3 sg. Par. of √ah- Skt. अस्- to be; may he be. There is another form *hyāt* ( rare ). cf. Kanga Av. Gram. § 336 p. 194. Pah. hōmānd 'may they be'; variant rendering hēnd 'they are'.

*ašava*— nom. sg. of ašavan- adj. holy, righteous.

*a-vasō-xšaθrō*— nom. sg. of a-*vasō-xšaθra-* not ruling-at-will; see *vasō-xšaθrō* above. Pah. a-kāmak- īxatād.

*drvā*— nom. sg. *drvant-* adj. see *drvantēm* above. See Jack. Av. Gram. § 291; Kanga Av. Gram. § 134.

*gatō*— nom. sg. of *gata-* ppp. of √gam-to go; gone. Pah. Ver. ī mat īstēt.

*hamistō-* nom. sg. of *hamista-* ppp. of  $\sqrt{miθ}$  with *ham-*, to send away, to renounce, to defeat, to deprive of; thrown down, defeated ( Barth. Air. Wb. 1778 ). See Y. LXI. 2 where we have *hamistē* *nizberatē* *vīspayañ* *drvato stōiś* = 'for the defeat and for the driving away of the entire world of the wicked'. I think the Av.  $\sqrt{miθ}$ - Skt. मिथ् means 'to oppose, to combat' and the word would then mean ' combated, fought '. cf. the Av. word *hamañ stār-* opponent, combatant. Whether OPer. *hamiθiya-* and *miθah-* also belong here, as prof. Herzfeld claimed, is an open question. R. G. Kent reads the OPer. word *hamiciya-* adj. and translates 'rebellious'. Pah. Ver. *hamistārik-* noun ' opposition, enmity, antagonism '.

*nižberatō-* nom. sg. of *nižberata-* ppp. of  $\sqrt{berə}$ - with *niž*, pref. to drive out, to cast out, to hurl; cast out, thrown out, hurled back. Pah. *bē bōrt-* ( ligature *a* is read as *t* ).

*varatō* [ or *varətō* ] - nom. sg. of *varəta-* ppp. of  $\sqrt{var-}$  Skt. वृ- to surround; surrounded, cut off from communication or retreat. Pah. *pat vartakīḥ* 'in captivity, through surrounding'; cf. NPer. *bardeh* 'prisoner'; Manichaean MPers. wrdg.

*haca-* prep. governing the noun *dāmabyō*; Skt. सचा; with abl. from ( of place and time ); by ( of agent ); on account of, owing to, because of ( of cause ); after, according to ( of manner ).

*dāmabyō-* abl. sg. of *dāman-* sb. nt. from  $\sqrt{dā-}$  Skt. धामन्-; dwelling place, abode ( pl. ); creature, creation ( coll. ); Pah. Ver. *dāmān*.

*spēntahe-* gen. sg. of *spēnta-* adj. holy, bountiful, bounteous, benevolent. Pah. *spēnāk*.

*mainyōñś-* gen. sg. of *mainyu-* spirit; Pah. *mēñk*.

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### Text

Hax̄aya az̄em-ciꝝ yō Zaraθuštrō fratēmañ nmānanqmca, vīsaqmcā, zan̄tunqmca, daxyunqmca, aiñhā daēnayā. anumatayaēca anuxtayēca anvarṣtayaēca yā Āhūriś Zaraθuštriś.

### Translation

Even I, who am Zaraθuštra, will guide the leaders of ( these ) houses, villages, provinces and countries, to think in accordance with, to speak in accordance with and to act in accordance with this Religion, which is of Ahura, revealed by Zaraθuštra.

## Notes

*haxšaya-* impv. 1 sg. caus. Ātm. of  $\sqrt{hac}$ - to follow, to guide; used in the sense of subjv. with a fut. connotation 'I will lead' (Kanga). Barth. (Air. Wb. 1740) regards this as opt. 1 sg. Ātm. and translates it interrogatively 'shall I incite?'. Pah. hāčāni 'I will lead, I will guide'.

*azom-cit-* First per. pron. nom. sg. I and cit- encl. particle meaning, even. Pah. man-ič.

*yō-* rel. pron. num. sg. m, who; Pah. kē

*Zaraθuštrō-* nom. sg. of *Zaraθuštra-* Proper Name; the Prophet of Ancient Iran. Pah. zartōšt.

*fratəma-* acc. pl. of *fratəma-* common noun m. Skt. प्रथम्; Pah. fratōmī; (1) 'leader', a chief person; (2) The word is a superl. of *fra-*; foremost, first, supreme. cf. compar. *fra-tara-* former, earlier, better. From this word abst. noun *fratəmatāt* is made by adding the noun suff. tāt meaning 'pre-eminence'. cf. Yt. XIII 95. Pah. ān i frāč-tōm, 'those who are the foremost'.

*nmānanām-ca-* gen. pl. of *nmāna-* dāmāna- sb. nt. house, abode; from  $\sqrt{dām}$ - to dwell; ca- encl. particle, and. Pah. Ver. hač mānān.

*vīṣəm-ca-* gen. pl. of *vīṣ-* village, clan. cf. Skt. विश् 'house, dwelling'; OPer. viθ 'house, royal house, royal clan'. Lat. vicus. Pah. hač vīṣān.

*zantunām-ca-* gen. pl. of *zantu-* sb. m. country (union of villages); Pah. zand, a mere transcription; Skt. जन्तुः; Pah. Ver. hač zandān.

*daxyunām-ca* - gen pl. of *daxyu-* (sometimes *daiju-*, *daijhū-*) sb. f. province, city. Pah. Ver. hač matā-ān. Ir. dēhān.

*aīñhā-* gen. sg. of dem. pron. a- f. of this. Skt. अस्याः; Pah. O ēn.

*daēnayā-* gen. sg. of *daēnā-* f. Religion; from  $\sqrt{di}$ - to see. Pah. dēn.

*anumatayaēcca-* dat. sg. of *anu-maiti-* f. to think according to, to think in accordance with; *anu-* according to + *maiti-* thought from  $\sqrt{man}$ - to think. Pah. apar-manišnīh.

*anuxtayaēca-* dat. sg. of *anuxti-* f. to speak according to, to speak in accordance with; *anu-* according to + *uxti-* speech, speaking, from  $\sqrt{vac}$ - to speak. Pah. apar-goβišnīh.

*anvarṣtayaēca-* dat. sg. of *anuvarṣti-* f. to act according to, to act in accordance with; *anu-* according to + *varṣti-* action, from  $\sqrt{varez}$ - to perform, to do. Pah. to apar-varžišnīh.

*yā-* rel. pron. nom. sg. f. Skt. या, antecedent to the word *daēnayā*; which. See Kanga Av. Grām. § 227, p. 149.

*āhūriš-* nom. sg. of *āhūri-* adj. f. pertaining to Ahura, Pah. āhrmazd, 'of Ohrmazd'.

*Zaraθuštriš-* nom. sg. of *Zaraθuštri-* adj. f. revealed by Zaraθuštra.

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**Text**

Ravasca ḫāθrəmca āfrīnāmi vīspayā aśaonō stōiś; əzasca dužāθrəmca  
āfrīnāmi vīspayā drvatō stōiś.

**Translation**

I pray for the affluence and ease to the world of the righteous and distress and difficulty to that of the wicked.

**Notes**

*ravasca*-acc. sg. of *ravah-* *ravañh-* sb. nt. (1) clear space, open country. (2) freedom, liberty; (3) affluence, happy state, cf. *rava-* adj. or *rañu-* hastening, going speedily, fleet, rapid; cf. *rao-raθa-* written for *ravō-raθa-* adj. 'having speedy chariots'; *ravas-carañ-* adj. 'moving or living in open country'; *ravō-* *raθman-* sb. nt. 'whose flying is quick'. cf. *ravō-* acc. sg. Yt. XIII.99,107; XIX.85; *ravasca*- acc. sg. Y. Hā 8.8; *ravañhē-* dat. sg. Yt. X.5; Mihir Niñayiñ 14; *ravōhu-* loc. pl. Vend. 18.10. Here it is an antonym of *əzasca*, 'distress, difficulty'. Pah. Ver. *frāñih*, 'plenty, prosperity'. Skt. Ver. *vṛddhatvam*.

*ḥāθrəmca*- acc. sg. of *ḥāθra-* comfort, ease; Etym. doubtful; cf. the word *dužāθrəmca* 'discomfort,' antonym of *ḥāθra*. Pah. *ḥārih*.

*āfrīnāmi*- pr. 1 sg. Par. of *√ā-fri-* to bless, to pray for; cl. 9; I pray for. Pah. *āfrīnom*.

*vīspayā-* gen. sg. of *vīspā-* adj. f. qualifying the noun *stōiś*; all, entire. whole. Pah. *harvisp*.

*aśaonō*- gen. sg. of *aśavan-* righteous, holy; of the righteous, of the holy. Pah. *ān i ahrōθān*.

*stōiś*- gen. sg. of *sti-* f. existence, creation, world; from *√ah-* to be, to exist. Pah. *sti-*; Skt. *sti-* sb. m.

*əzasca*- acc. sg. of *əzajh-* *əzah-* nt. distress, calamity, straitness, affliction. Skt. *अङ्गृ-*; Pah. *tangih*.

*dužāθrəmca*- acc. sg. of *dužāθra-* nt. discomfort; derived from *duš* or *duñ*, Skt. *duṣ-* dur- inseperable pref. evil, bad + *āθra* comfort; (etym. doubtful) calamity, misery. Pah. Ver. *dužārih*, 'difficulty, trouble, misfortune'. The word occurs only twice in Av. literature; once here and once in Av. Fr. of Aog. Skt. Ver. *aśubham* cf. Aog. 53 *ada apaire ayan dužāθrəm*, 'then later in the day there is distress'.

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### Text

*Fravarāne Mazdayasno Zaraθuštriš viðaēvō Ahura-čkaešō. Hāvanē ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frastayaēca.*

*Sāvāñhē vīsyāica.... raθwām ayaranāmca asnyanqmca māhyanāmca yāiryānāmca sarəðanāmca yasnāica vahmāica xšnaoθrāica frastayaēca.*

*zōt:- yaθā ahū vairyō zaotā frā mē mrūtē.*

*rāspī:- yaθā ahū vairyō yō zaotā frā mē mrūtē.*

*zōt:- aθā ratuš ašātcič hacā frā ašava vīðvā mraotū.*

### Translation

I profess myself to be a Mazdā-worshipping follower of Zaraθuštra, an opponent of the daēvas and acting according to the Law of Ahura,  
for the worship, veneration, propitiation and glorification of Hāvani,  
holy, lord of holiness,

for the worship, veneration, propitiation and glorification of Sāvāñhi  
and Vīsyā, holy, lord of holiness,

for the worship, veneration, propitiation and glorification of the  
lords of the Days, of the Periods of the Day, of the Periods of the Month,  
of the Periods of the Year and of the Year as well.

The Zaotar, officiating priest recites 'yaθā Ahu < nō > Vairyō' and  
the pious, learned (Rāspī-assistant priest) may recite 'aθā ratuš ašāt'- cič hacā.

### Notes

*fravarāne-* pr. 1 sg. Ātm. of √var- to choose, to select, to choose for one's self; to like, to prefer; with fra- pref. (Skt. फ + व्-) to profess a religion; cl. 9; I profess myself. pr. var-, vāur-, vərənu-, vərən-; (aor. vərənaēta-;) ppp. varəta-. Pah. frānāmom.

*Mazdayasno-* nom. sg. of Mazdayasna- sb. m. Mazdā-worshipper; derived from Mazdā- Lord and yasna- worshipper, from √yaz- to worship. Pah. Mazdyast.

*Zaraθuštriš-* nom. sg. of Zaraθuštri- adj. Note that the adj. Zaraθuštri- applied to persons means 'a follower of Zaraθuštra', when applied to the daēnā (religion) it means 'revealed by Zaraθuštra'. Pah. ī Zartōšt.

*viðaēvō-* nom. sg. of viðaēva- adj. hostile to the Daēvas; opposed to the Daēvas. cf. Skt. विद्येष्; वि- vi- Skt. वि, meaning 'apart, asunder, away from, against'. This is also used as a verbal pref. + daēva- daēva's. Pah. yut-dēv.

*Ahura-čkaešō-* nom. sg. of Ahura-čkaeša- adj. following the doctrine of Ahura; derived from Ahura- sb. m. Skt. अहुर्- God, + čkaeša- doctrine,

dogma. The word *gkaeša-* also means 'teacher', from  $\sqrt{ciš}$  to teach, to promise, to attribute. Pah. Āhrmazd- dātistān.

*hāvanāē-* dat. sg. of *hāvani-* sb. m. the Hāvani, the second of the five divisions of the day when the Haoma Ceremony is generally performed from sunrise to mid-day; the genius of Hāvani, the time of the Haoma Ceremony; derived from  $\wedge hu-$ . Skt. शु- to pound, to press. cf. Skt. स्वन्. See *hāvanīm* acc. sg. adj. qualifying the noun *rati*m, i. e. period, time in Y. Hā IX. 1. Pah. Hāvan.

*aśaone-* dat. sg. of *aśavan-* adj. m. Skt. ऋतावन्- holy, righteous. Pah. *ahlōß*, *ahrōß*.

*aśahe-* gen. sg. of *aśa-* sb. nt. Skt. ऋत्- truth, righteousness; of righteousness. Pah. *ahrādih*.

*raθwe-* dat. sg. of *ratu-* sb. m. (1) any settled point of time, fixed time, an epoch, period; (2) Lord, master, leader, judge; designation of every being of the Aśa-world looked upon as authority in any sphere. Here the word is used in this particular sense; dat. sg. used in the sense of gen. sg. Pah. *rat*.

*yasnaīca-* dat. sg. of *yasna-* sb. m. for the worship; from  $\sqrt{yaz}$ - to worship. Pah. *yazišn*.

*vahmāica-* dat. sg. of *vahma-* sb. m. for the veneration, for the adoration. Pah. *niśayišn*. Barth. derives it from  $\sqrt{van}$ - to win. Kanga derives it from  $\sqrt{vah}$ - *vajh-*, Skt. वस्- to love, to revere.

*x̄naoθraīca-* dat. sg. of *x̄naoθra-* sb. nt. for the propitiation, for the pleasure; from  $\sqrt{x̄snū}$ - to please, to propitiate + *θra-* noun suff. and ca- encl. particle, and. Pah. *šnāyēnītārih*.

*frasastayaēca-* dat. sg. of *frasasti-* sb. f. Skt. प्रशस्ति- glorification, glory, fame, esteem, good reputation; from  $\sqrt{sanh}$ - to command, to glorify. Pah. *frāc* *aparikānih*,

*sāvajhāē-* dat. sg. of *Sāvajhi-* sb. f. increaser of prosperity; Name of the divinity associated with Hāvani; derived from  $\sqrt{su}$ - to benefit, to be profitable, to be useful. Pah. *savang*, with a gloss *mēnōk* ए apāk Hāvan hamkār i. e. 'the spirit who is a collaborateur of Hāvan'.

*viśyāīca-* dat. sg. of *viśya-* sb. f. Lord of the village or clan, a divinity associated with Hāvani. cf. Y. 19 § 18. Pah. *viś-* ič.

*raθwām-* gen. pl. of *ratu-* sb. m. See note on *raθwe* above.

*ayaranāmīca-* gen. pl. of *ayara-* sb. nt. day, day-time. The two forms *ayan-* and *ayar-* (both nt.) are found mixed up in the declension as often happen with neuter nouns in -ar and -an (Jack. Av. Gram. § 337). Kanga (Av. Dict. p. 42) mentions that there is sometimes a distinction observed between the two, *ayan* being used for the hours of daylight as contrasted with night (*x̄safnas-ca*), whereas *ayar* means the whole day of 24 hours. In

Skt. also we have these two stems अहर् and अहन् mixed up in the declension (Whitney Skt. Gram. § 430). But in Skt. both the stems refer to the hours of daylight only. cf. अहनी (du.) RV. VI. 58.1; and in VI. 9.1. अहश्च कृष्णम् अहरज्ञनम् च 'the dark day and the bright day' (Monier Williums Dict.p. 124), cf. Av. ayare-drājah- sb. nt. 'duration of one day'.

*asnyanāmca-* gen. pl. of asnya- sb. nt. the Gāh or the parts of the day which are five viz. Hāvani, Rapiθwina, Uzayeirina, Aiwisruθrēma and Ušahina; Name of the deities presiding over the five periods of the day; of the periods of the day. Pah. asnēy, a mere transcription.

*māhyanāmca-* gen. pl. of māhya- sb. nt. one of the two divisions of the month a fortnight; the first fortnight from the New Moon upto the Full Moon; the second fortnight from the Full Moon upto the New Moon. Skt. मास्य-, Pah. māhīkān.

*yāiryānāmca-* gen. pl. of yāiryā- sb. nt. season, season-festivals; Gāhānbārs. The Gāhānbārs are six in number each held for five days, and severally ending on the 45th, 105th, 180th, 210th, 290th and 365th day of the Parsi Year. When the year was fixed to begin at the Vernal Equinox, they were probably intended originally to celebrate the periods midspring, midsummer, the beginning of the autumn, the beginning of the winter, mid-winter and the beginning of the spring. In later times, they were supposed to commemorate the creations of the sky, the earth, the water, vegetation, animals and men (Kanga Av. Dict. p. 426). Pah. Gāsānbār.

*sarəðānāmca-* gen. pl. of sarəðā- sb. m. Skt. शरद्- the solar year, a year of  $365\frac{1}{4}$  days. Pah. sāl; OPer. Inscr. θard-; khot. sala-; Sogd. srō-; Oss. Digor sārdā; Oss. Iron. sārd-; Arm. Loan word sard- in nava sard 'new year'; Turf. MPer. sār and NPer. sāl.

*vīðvā-* nom. sg. of viðvañh- (1) adj. m. learned, knowing, acquainted with, pft. part. Par. of √vid- to know. (2) noun, scholar. Skt. विद्वान्.

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#### Text

Frastuye humatōibyascā hūxtōibyascā hvarštōibyascā mqθwōibyascā  
vaxəðwōibyascā varštōibyascā.

Aibigairyā-daiθē vīspā humatācā hūxtācā hvarstācā; paitiricyā-daiθē  
vīspā dušmalācā dužūxtācā dužvarstācā.

#### Translation

I praise good thoughts, good words and good deeds worthy to be thought, spoken and done.

I hold fast all good thoughts, good words and good deeds. I renounce all wicked thoughts, wicked words and wicked deeds.

## Notes

*tra-stuye-* pr. 1 sg. Ātm. of  $\sqrt{stu}$ - to praise with *tra-* pref. I praise, I glorify; Skt. स्तुः; Pah. stūtan; stāyitan; Pah. Ver. frāč stāyom.

*humatōibyascā-* dat. pl. of humata- Skt. सुमत्- good thought; for good thoughts; noun nt. Pah. humat; cā- encl. particle.

*hūxtōibyascā-* dat. pl. of hūxta- nt. Skt. सूक्ष्म- good word, good utterance; ca- encl. particle. Pah. hūxt.

*hvarštōibyascā-* dat. pl. of hvaršta- nt. good deed, good action; cā- encl. particle. Pah. hvaršt.

*māθwōibyascā-* dat. pl. of māθwa- worthy to be thought, from  $\sqrt{man}$ - to think + θwa suff. See Kanga Av. Gram. § 565 p. 266-267 and Jack. Av. Gram. § 792. p. 221 and § 717 p. 197. Pah. Ver. pat manišn, 'by means of thought'.

A deriv. adj. is made by adding -tva- θwa directly to the root in its strong form. Such a verbal adj. is regularly inflected to the a-declension. Verbal adjectives are generally formed by suffixing θwa, θwya (changeable to tva-, ata- or sometimes ta- or ya- directly to the root, the vowel of which is, in most cases geminated. e. g. xšuaοθwa- 'worthy of propitiation'; upabereθwa- 'fit to be carried'; frayaštva- 'worthy of adoration'; gāθwya 'what must or aught to be sung'. cf. Vr. 12.3 daēnayāscā Māzdayasnōś māθwanāmcā vaxəðwanāmcā.

*vaxəðwōibyascā-* dat. or abl. pl. of vaxəðwa- adj. worthy to be spoken; derived from  $\sqrt{vac}$ - to speak, cf. vaxəðwanāmcā. Vr. XII. 3, gen. pl. Pah. Ver. pat. gōbišn = 'by means of word'.

*varštōibyascā-* dat. or abl. pl. of varšta- adj. worthy to be done, worthy to be acted; derived from  $\sqrt{varəz}$ - to work, to practise. cf. varštanāmcā Vr. XII. 3, gen. pl. Pah. Ver. pat kunišn = 'by means of action'.

*aibi-gairyā-daiθē-* I hold fast, I seize fast. A species of Gerund or Absolute ( indeclinable ) in -ya seems to occur in the following instances with daiθe; Av. aibi gairyā- seizing = Skt. गिर्या-, Av. paitiricyā- throwing away. ( Jack. Av. Gram. § 718 p. 197 ) Pah. Ver. bē girišnīh dahom : 'I catch hold of'.

*paitiricyā-daiθē-* I renounce, I throw away. Pah. Ver. bē hilisūh dahom = 'I forsake, I renounce'.

*vīspā-* acc. pl. of vīspa- Skt. विश्प- all. Pah Ver. harvisp.

*humatā-cā-* acc. pl. of humata- nt. good thoughts + cā encl. particle; and. Skt. सुमत्-.

*hūxtā-cā-* acc. pl. of hūxta- nt. good words. Skt. सूक्ष्म-

*hvarštā-cā-* acc. pl. of hvaršta- nt. good deeds.

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**Text**

Fērā vā rāhi; Amēśā Spēntā! yasnōmcā vahmōmcā, fērā manāñhā, fērā vācāñhā. fērā śyaoñanā, fērā añhuyā, fērā tanvascit̄ ḥāxyā uśtanom. Staomī Aśom. Aśom Vohū.

**Translation**

I dedicate unto you, O Holy Immortals! worship and praise, with thought, with word, with deed, with the impulse of the soul ( añhuya ) and with the very life of my own body.

**Notes**

*fērā*- Gāthic form of YAv. frā-, fra-, Skt. प्र- pref. forth, forward, 'going with the verb rāhi. pah. frāc, frāz.

*vā*- Second per. pron. dat. pl. unto you; vō, vā, vā are the forms mainly used in the Gāthic dialect.

*rāhi*- हा०र. 1 sg. Pār. of व्राः- Skt. रू- to dedicate, to bestow with फेरा- pref. I 'dedicate'. Skt. रासो सा०र. subjv. cf. Y. XII फेरा ... राह्ये ( s-aor. 1 sg. अत्म. of व्राः with फेरा- pref. ) 'I attribute completely', governing dat. of person and acc. of thing. ( Barth. Air. Wb. 1518 ), cf. the noun from व्राः राति० sb. f. ( Skt. राति- adj. ready, willing ) 'readiness to serve'; ( 2 ) noun meaning 'liberality, gift, generosity'. Pah. राहेनोम 'I dedicate' with frāc- frāz- pref. Skt. Ver. daksinayāmi.

*Amēśā Spēntā*- voc. pl. of Amēśa Spēnta- Proper Name; Oh Amēśa Spēntas- Bountiful Immortals ! Amēśa- immortal and spēnta- bountiful, beneficent, bounteous. Pah. Amhar-spandān.

*yasnōmcā*- acc. sg. of yasna- sb. m. Skt. यज्ञ- worship, prayer, act of worship; derived from व्याज्- to worship. Pah. yazišn ( 2 ) name of the Av. Text Yasna, consisting of 72 Hās or Chapters.

*vahmōmcā*- acc. sg. of vahma- sb. m. prayer, praise, adoration. Pah. नियायिश्न 'litany, song, hymn'. The root of the word is rather doubtful. Barth. derives it from वन्- to win; so also Reichelt; Jack gives the stem vap-, vat- to praise. K. E. Kaiga derives it from वह- vanjh- Skt. वस्- to love, to revere + ma- suff. The word is frequently used in the Av. and of frequent occurrence. There are other meanings of vah- ( 1 ) to grow bright ( Skt. उच्छति ), pr. usa-; ( 2 ) to dwell ( Skt. वसति 'he stays, he dwells' ), pr. vanjha-; ( 3 ) to put on, to invest, to wear ( Skt. वस्ते, वसनः ) pr. vanjha-.

*manajhā-* inst. sg. of manah- manajh- Skt. मनस्- sb. nt. with thought, from √man- to think; by means of thought, by means of mind; with thought. Pah. Ver. pat mēnišn.

*vacajhā-* inst. sg. of vacah- vacajh- Skt. वचस्- sb. nt. speech, word, formula; with word, with utterance or speech; from √vac- to speak. Pah. Ver. pat gōbišn.

*śyaoθanā-* inst. sg. of śyaoθna- sb. nt. action, deed; from √śyr- to move, cf. Skt. श्योत्तन- 'enterprise'; with action, with deed. Pah. Ver. pat kunišn.

*aŋhuyā-* inst. sg. of aŋhuya- sb. f. with conscience, with the heart. Pah. Ver. pat o᷍x.

*tanvascit-* gen. sg. of tanu- f. body, self and cit- encl. particle; even, also. The word tanu- implies the 'self' of man, not merely his body. In Av. and in Veda, the word tanu- has this wider meaning, specially when it is followed by the refl. pron. ḥa- Skt. स्त्र as here; of (his own) self. Pah. Ver. pat tan.

*ḥaḥyā-* gen. sg. f. of the refl. pron. ḥa-; Skt. स्वस्याः; cf. Y. Ha 30.2 ḥaḥyā, dat. sg. f. of the pron. adj. ḥa; Skt. स्वस्यै. In the RV. this sort of pros. ending is found only twice- स्वस्मिन्, loc. sg. nt. in RV. I.132.2 and स्वस्याः, gen. sg. f. in RV. IX.79.3 (vide Grassmann Wörterbuch 1619-21). In Avesta there are only three forms of ḥa- showing pronominal endings, viz. ḥahmi- loc. sg. m. or nt.; ḥaḥyā- dat. sg. f. Y. 30.2; ḥaḥyā- gen. sg. f. Y. 33.14; 11.18; 13.4. See Barth, Air. Wb. 1784-85. Pah. Ver. ān-ic i ḥeś 'his own, one's own'.

*uštām-* acc. sg. of uštana- uštāna- life, vital power, life-force; the very life (of my own body). Pah. Ver. gyān = 'life'. Jack, says that it is 'the vital power, the physical life inherent in the body and lost at death'. Skt. Ver. jīvāṇa. Barth. is uncertain about the etymology. Prof. Taraporewala derives it from √vas- uš- (Skt. उष्-) to burn, to be hot + ending ana- āna pr. part. Ātm. See Divine Songs of Zaraθuštra, p. 212-213 and 395. Prof Bailey has discussed this word fully in the TPS 1954 in his paper 'Indo-Iranian Studies-II. p. 135'. According to prof. Bailey, in the Av. both Gāthic and Later- uštana- uštāna- 'life, vitality' is frequent and its Pah. equivalent is jān 'breath, soul'. He quotes Khot. equivalents uštāñā and uštām. He proposes to trace in Av. uštāna and Khot. uštāna a verbal base uš- and tana- attested in the regular inf. in OPer. tanaiy and MPer. and NPer. tan. Then from uš- a verbal base vaz- 'to be strong, great' found in OPer. inscription vazraka- great, loanword, in Sogd. wz'rk, Turfan Iran wzrg.

## Yasna Ha XII

### Introductory Remarks

Zoroastrian missionaries had a very tough job in the beginning and they felt the need to demand repeated abjurations of the 'daēvas' from those whom they succeeded in winning over. Such abjuration is accordingly recited with great vigour in the ancient Confession of the Faith, wherein the term *vī-daēva* 'opposed to the Daēvas' is a definition of religious belief of equal value with *Mazdayasna* 'Mazdā-worshipper' and *Zaraθuštri* 'follower of Zaraθuštra'. This Confession of Faith, known from its first word as the *Fravarāne* (I profess myself, I confess myself) is repeated daily in Zoroastrian prayer and worship. Linguistically this chapter is among the oldest in the YAv. or the youngest of the Gāthic dialect. Although its language is characterised as pseudo-Gāthic, the text itself gives an impression of high antiquity, with not only citations in it from the Gāthas, but also a significant use of Gāthic imagery. Its kernal, in fact is the original avowal made by the followers of the Faith. This ancient text has been characterised as the vow or pledge which was required of someone being received into the Faith. The very first demand made upon him is that he should avow his worship of Mazdā and allegiance to his Prophet Zaraθuštra. Secondly, he must declare his abjuration of the 'daēva's' and his acceptance of the Ahurian Doctrine and his veneration for beneficent or bounteous Spēnta-divinities. Mark the quotation from the Gāthas in para 1 : *yā zī cīcā vahistā*. Y. 47.5, 'yea, all things which are the best'; *yeūhe raocēbis rōtiwēn xāθrā*. Y. 31.7 'in whose lights all other lights are merged'.

The essential portions of this 'Fravarāne' are the last two paras which are recited by every Zoroastrian each time he ties on his Sacred Girdle, known as 'Kusti'. They give the fundamental features of this Zoroastrian Religion- the establishment of peace and the stopping of bloodshed and warfare. The positive type of faith is the active suppression of evil. It is gleaned from this text that there has been a strong and active opposition to the daēvas and the daēva-worshippers. Another fundamental feature of the Zoroastrian Faith is *xāetvadaθa* 'self-sacrificing', 'self-dedicating', 'self-devoted' as mentioned in para 9 of the text. Ethically commitment is to the Prophet Zaraθuštra's grand basic teaching of good thoughts, good words and good deeds- *humata*, *hūxta*, *hvarīta*. The quintessence of the moral and ethical teachings of Zaraθuštra may best be summed up in that doctrinal triad, so familiar to every reader of Avesta. This brief triad forms the pith and kernel of the teaching of the Prophet of Ancient Iran.

- 1 -

### Text

*Nāsmi daēvō. Fravarāne Mazdayasnō Zaraθuštriš vīdaēvō Ahura-*  
*-xāetšō, staotā Amāšanām Spēntanām, yaštā Amāšanām Spēntanām. Ahurāt*

XXXII

*Mazdāi vanjhave vohumaitē, viśpā vohū cinahmī, aśānē, rāvaitē, xarənayuhaitī, yā-zī cīcā vahištā; yeñhē gāus, yeñhē aśom, yeñhē raocā, yeñhē raocābīś rōiθwān xāθrā.*

**Translation**

I am not the Daēva. I profess myself ( to be ) a Mazdā-worshipping follower of Zaraθuštra, opposed to the Daēvas, acting according to the Law of Ahura, a praiser of the Holy Immortals, and a worshipper of the Holy Immortals. I attribute all good ( things )- yea, all ( things ) which are the best-unto Ahura Mazdā, the Good, the Lord of ( all ) goodness, the Righteous, radiant and glorious, whose ( is this ) Mother-Earth, whose ( is ) Righteousness, whose ( are ) the lights, with whose lights all types of happiness are merged.

**Notes**

nāsmi- var. nāismi.

The phrase nāismi daēvō is, according to my opinion, misunderstood by Avestan scholars and is explained by them in various ways :

(1) Barth. ( Air. Wb. 1034 ) derives the word from √naēd- ( pr. nāis-, nis- ) to curse and translates ' I curse the daēvas '.

(2) Reichelt ( Av. Reader p. 177 ) follows Barth. and derives it from √naēd- to curse and translates ' I curse the daēvas and takes ' daēvō ' as acc. pl. with transition to the consonant declension.

(3) Geld. translates ' I disdain ( to be ) a Dēv ( worshipper )'; vide Zaraθuštrische Religion im Awesta ( p. 23 ).

(4) Kanga explains the word as the causal of √nas- to perish and translates ' I cause the daēvas to perish '. In his Av. Gram. § 523 he remarks that it is made without the -aya- and the root is conjugated in the thematic conjugation with a vṛddhi strengthening.

(5) Rev. Mills ( S. B. E. Vol. XXXI p. 247 f.n. 5 ) translates ' I drive hence ' and adds that the word is probably derived from √nad- to curse.

(6) Spiegel translates ' I drive after ' and reads the word ' nāsmi ' quoting Kanga in his translation of Yasna p. 74 f. n. 2.

(7) Herzfeld ( Zoroaster and His World Vol. II 413 ff. ) translates " I challenge ( nāsmī ) the gods, devō ( sic ). I swear as a Mazdayasnian Zoroastrian, vīdaevō ' enemy of the gods ', ahura-tkaēšō ' abiding in the law '. I acknowledge that all good that is Ahura Mazda's ". He explains the word ' nāsmī ' thus : " nāsmī, to √nid, IE. √\*naēd- MHG nit ' hatred '. Greek Ονείδος dēva, plus √nid is here opposed to Mazdāh plus √yad-, as elsewhere

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pista to staota (= vow). The meaning is 'to defy', namely the invectives with which the heroes challenge each other before single combat. dēvō is not an 'unthem. acc. pl.' (Wb.) but ungrammatical and reveals from the start the decay of the language: the fravarāni is under no condition older than 400 B. C. and probably post-Achaemenian".

(8) A. V. W. Jackson (Av. Gram. § 665) takes it as s-aor. (subjv?) of √nas- (caus. of √naś- to perish) which is employed in the causal sense without the -aya-.

(9) Pah Ver. of Y. XII. gives nikūhom which is adopted by Prof. Poure Davoud in the Pers. tr. of the Yasna. It is derived from inf. nikōhītan- to denounce, to censure. It is further explained by the Pah. Comm. thus: ku ka-m ahrādīh stāyit, am dēv nikūhīt bavēnd; aśān pas-ic pat yūtākīh bē nikūhom, i. e. 'when I praised righteousness, the dēvs are censured by me; then I censure them exclusively'. Vide Pahlavi Version of Yasna ed. by B. N. Dhabhar p. 81.

(10) Skt. Ver. renders the word by nindayāmi devān. Vide Collected Sanskrit Writings of the Parsis Part II Ijišni p. 33 by Ervad S. D. Bharucha.

I explain the phrase nāsmi daēvō in the following manner. I read the word nāsmi as Spiegel has edited and take it to be a comp. of nā, na, neg. particle, not and ahmī- asmi- meaning I am. The explanation of the word becomes quite simple. I take the word daēvō as nom. sg. of daēva-. Thus there is nothing ungrammatical in this phrase as the above mentioned scholars have understood. As the formation of the word nāsmi was misunderstood by all the scholars and even by the Pahlavi and Sanskrit translator, they have incorrectly derived the word nāsmi- variant nāismī and have taken daēvō, nom. sg. in the pl. sense. cf. similarly the word nāst in Fravartēn Yt. (Yt. XIII 89), which is explained by me as na, nā meaning not and ast, impt. 3 sg. Par. of √ah- to be. Skt. अस्- (Jack. Av. Gram. § 192 and § 532). The word means 'was not, did not belong to'. I quote the text referred to above as under.

yō paoiryō sītiś astvaiθyā staoṭ aśəm, nāist daēvō, fraorənta Mazdayasnō Zaraθuštriś vīdaēvō Ahura-t̄kaēśō.

I translate thus: Who (i. e. Zaraθuštra) first in the corporial world praised righteousness, was not the daēva (or did not belong to daēva.), professed himself to be a Mazdā-worshipping follower, the Zoroastrian, opposed to the daēvas and acting according to the Law of Ahura'.

Here the word nāist is hitherto misunderstood by the scholars and is regarded as the opposite of 'staot' i. e. praised. In fine, I translate the hapax phrase in question nāsmi daēvō, 'I am not the Daēva'. This Y. Ha XII is known as the Zoroastrian Creed. So far as the Avestan scholars have not seen in the word the compound of na, nā + asmi, pr. 1 sg. of √ah- to be.

*daēvō-* nom. sg. of *daēva-* daēva, false god. In Zoroastrianism, the word is degenerated to stand for demon. In the Gāthās, the concept of *Daēva* is connected with usig- kavi and karpan. The priests and professors of the old belief which designated the concept of God by *daēva-* Skt. देव- offered opposition to the introduction of the Zoroastrian Religion. Pah. dev.

*fravarāne-* pr. 1 sg. Ātm. of √var- Skt. वृ- to choose with *fra-* pref; *fravar-* to profess (a religion), to confess, cl. 9 cf. *fraorəṇta*, impft. 3 sg. Ātm. of √var- with *fra-* Skt. वृ- pref. This is a technical term meaning 'to profess a religion' ( Y. 57.24 ); I profess myself to be; I confess myself. Pah. *franāmom*.

*Mazdayasnō-* nom. sg. of *Mazdayasna-* adj. *Mazdā*-worshipping from *Mazdā*, Lord Wisdom + *yasna-* worshipper from √yaz- to worship; also as a noun, meaning 'a worshipper of *Mazdā*'. Pah. *Mazdayast*, *Mazdayasn*.

*Zaraθuštriš-* nom. sg. of *Zaraθuštri-* Patron. adj. follower of *Zaraθuštra*, the Prophet of Ancient Iran; descendant of *Zaraθuštra*; descended from *Zaraθuštra*; revealed by *Zaraθuštra*; relating to *Zaraθuštra*; a Zoroastrian.

Note that the adj. *Zaraθuštriš* when applied to persons means 'a follower of *Zaraθuštra*', when applied to the *daēnā*, meaning, 'Religion, Faith', it means 'revealed by *Zaraθuštra*'.

*vīdaēvō-* nom. sg. of *vīdaēva-* adj. opposed to the *Daēvas*, from *vī-* against, opposed + *daēva-* daēva, false gods. The name *Vīdaēvōdāta-* later *Vendidād-* is the name given to the Avestan Text, meaning 'Anti-demonic Law'. Pah. *yut-dev*.

*Ahura-tkaēšō-* nom. sg. of *Ahura-tkaēṣa-* adj. acting according to the Law of Ahura; derived from *Ahura-* Skt. असुर- and *tkaēṣa-* doctrine, law, dogma, from √ciš- to teach, to promise, to attribute. Pah. *Ōhrmazd-dātistān*.

The formula *fravarāne ... Ahura-tkaēšō* occurs very frequently throughout the Av.

*staotā-* nom. sg. of *staotar-* agentive noun, m. praiser, eulogiser; from √stu- Skt. स्तु- to praise + tar- agentive noun suff. The language is Gāthic; ppp. *stūta*; with pref. *avi-* to praise; with pref. *apa-* to renounce; with pref. अ- to praise, Ātm. to swear upon ( acc. ), to swear upon the religion ( Y. 12.8 ); with pref. *upa-* to pray; with pref. *us-* to renounce, to abjure, to deprecate; with pref. *frā-* to praise. Pah. Ver. *stāyom* = 'I praise, I eulogise'.

*Amēšanām Spəntanām-* gen. pl. of *Amēša Spənta-* proper noun meaning, 'Bountiful Immortals', *Amēša Spənta-*; derived from *Amēša-* immortal, Skt. अमृत- a- neg. particle + *mēša* = *mērēta* = *marta-* and *Spənta-* bountiful beneficent- the *Amēshāspands* of later Zoroastrian theology. These are the six ministers of Ahura, who might be compared to the 'archangels'. They are *Vohu-Manō-* Good Mind; *Aśa-Vahiṣta-* Best Righteousness; *Xšāθra-* Vairya-

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Desired Kingdom; Spənta-Ārmaiti- Perfect, Beneficent, Mentality, Devotion; Haurvatät- Perfection, Wholeness, Salvation; Ameratät- Immortality.

*yaštā-* nom. sg. of *yaštar-* agentive noun, m. worshipper; *yaz-* to worship, to adore- Skt. यज् + tar- agent noun suff. The suffix tar- is used in forming masculine and a few feminine nouns of agency and relationship. The suff. tar- is attached directly to the root; and radical i, u are generally strengthened before it. e. g. dātar- m. giver, creator, Skt. दाता॒; zaotar- m. name of the priest, lit. invoker, Skt. शोतर्-; 2) nouns of relationship- Av. patar- pitar- m. father, Skt. पितर्; mātar- f. mother, Skt. मातर्. Pah. yazom = 'I worship'.

*Ahurāi Mazdāi-* dat. sg. of Ahura Mazdā- Proper Name. Ahura Mazdā, God of the Zoroastrians; unto Ahura Mazdā, Skt. असुर मेषा. Pah. ଓ ଧ୍ରମାଦ.

*vāñhavē-* dat. sg. of *vohu- vāñhu-* Skt. वसु- adj. good. Pah. vēh.

*vohumaiṭē-* dat. sg. of *vohumāṇt-* adj. lit. possessed of goodness; having treasures, wealthy, rich; derived from *vohu-* and *māṇt-*, mat- poss. suff. Skt. वसुपते॒. Pah. vēh-patmāṇ: 'of good measure, of just proportion'.

*vīspā vōhū-* acc. pl. of *vīspa vohu-* all good ( things that are created ); Skt. विश्ववसु॒; Pah. harvisp āpatih = 'all prosperity'.

*cinaḥmi-* pr. 1 sg. Par. of *ciś-* to attribute, to teach, to promise, to announce, cl. 7; I attribute. The root has a -na ( in strong forms ) an -n- ( in weak forms ) inserted immediately before its final consonant to form the pr. stem. The root itself retains its weak grade; the endings are attached directly to the stem. pr. cōiś, ciś, *cinaḥ- ciś*, cf. para-cinasti- 'teaches, refers to' ( Y. Hā XIX. 12 ). Pah. čāšom.

*raēvaitē-* dat. sg. of *raēvant-* adj. 1) rich, wealthy; 2) brilliant, splendid; 3) name of the mountain. Skt. रेवन्त्. When applied to human beings, it means 'rich, wealthy' but when applied to divine beings, esp. to Ahura Mazdā, it means 'resplendent, brilliant, radiant'. The word *raēvant-* is also used as a Proper Name of the mountain, about which it is said in the Pah. Text Bunda-hiśn 'Raevand-kuh' in Khorāsān, on which the Ātar-Burzīn ( the Burzin Fire ) is established. It is called Raevand, because it is full of splendour. Pah. rāyōmand.

*Ḵarənāñuhaitē-* dat. sg. of *Ḵarənāñhvant-* adj. glorious; derived from *Ḵarənah*, *Ḵarənāñh-* sb. nt. glory ( cf. Skt. स्वर्ण- sb. nt. 'bright space' ) + vant-; possessed of glory, glorious; superl. *Ḵarənāñuhastama-* 'most glorious'. MPer. Ḫarrah- Ḫmand.

*yā-* rel. pron. acc. pl. nt. which. The rel. pron. here has the value of the definite article or of the dem. pron.

*zī-* encl. particle, Skt. ती; originally means 'for, because' and generally introduces a reason-clause. But sometimes it introduces a well-known fact which is incontrovertible and self-evident. We can translate it here by the emphatic 'yea'.

*cīcā-* acc. pl. nt. of the interrog. pron. *ka-*. The *cī-* here is the nt. base of the interrog. pron. *ka-* which when joined with *ca-*, *cana-*, *cid-*, *api-* and *vā* gets an indefinite meaning 'any'. And this indefinite pron. with a *ya-* preceding means 'any whatever' i. e. all those. See Divine Songs of Zaraθuštra by Prof. Taraporewala p. 652. Pah. čēkāmēč-ē.

*vahištā-* acc. pl. nt. of *vahištā-* adj. superl. of *vohu-* best. Skt. वसिष्ठ.

The whole quotation *yā- zī cīcā vahištā* is found in Y. Hā 47.5, from where, it seems to have been quoted here-in Y. Hā 12 meaning 'even all those (things) that (are) the best'. The quotation may also be translated thus: 'what indeed are the very best things'. Pah. Ver. *pahlōmīh*, 'excellence, goodness, best state'.

*yējhe-* ( GAv. *yehyā-* ) gen. sg. of rel. pron. *ya-* whose. Skt. यस्य. Pah. kē.

*gāuś-* nom. sg. of *gao-* *gāu-* m. f. Skt. गौ- cow, ox, bull; mother-earth. For the declension of the word *gao-* see Jack. Av. Gram. § 278. Pah. gōspand.

*aśām-* nom. sg. of *aśa-* nt. Skt. अत्- truth, righteousness. Pah. ahrādīh.

*raocā-* nom. pl. of *raocah-* *raocajh-* light (when used in the pl.); derived from √ruc- to shine, to be bright; (2) the word *raocah-* *raocajh-* is also found used in Av. as adj. meaning 'bright, shining'. Pah. rōśnīh.

*raocābīś-* inst. pl. of *raocah-* *raocajh-* nt. The word is used in the sense of the 'lights of heaven'. See above ths word *raocā*. Pah. ṥ rōśnīh.

*rōiθwən-* Kanga ( Av. Dict. p. 434 ) takes it as impft. 3 pl. Par. of a denom. verb derived from the noun *raēθwa-* nt. meaning 'impurity'. The verb originally means 'to become impure' or 'to be contaminated', and thus it comes to mean 'to be mixed with', cf. nōit nū para ahmāt ... yaṭ aēṣā (daxmō) paṣnu raēθwāt ( Vend. VII.50 ) 'not before this body is mingled with the dust'; Tištryō ... kēhrpēm raēθwayeiti 'Tištrya takes on the shape of ...'. ( Tir. Yt. VIII.13 ). Barth. ( Air. Wb. 1528 ) explains the word in question as a loc. inf. ( used with an inst. ) of a √raēθwa- to mix with. He explains that the loc. inf. ends in -wən ( Skt. वन्- ) which is the abbreviated form of the loc. sg. ending with the ending -i omitted. Andreas proposes to restore the ending -ai and reads the word *rōiθwənāi*. Despite this reading proposed by Prof. Andreas it is possible to take it as loc. sg. of an action-noun in -wən ( Skt. वन्- )- *rōiθwən* on the analogy of the Skt. जितवन्, कृतवन्- etc. and derive it from √ri- Skt. रि-, री-, to flow. Prof. Taraporewala takes *rōiθwən*

as. aor. subjv. 3 pl. from a denom. *r̄t̄iθwa-* *raēθwa-*, ultimately derived from *r̄t̄i-*, *raē-*, Skt. *ri-*, *r̄i-* to flow and remarks that the denom. base is really a noun formed with the suff. *θwa-* Skt. *त्वा-* and thus *r̄t̄iθwa* is in fact a nt. noun, meaning 'stream' or 'flow', which can be used as a verbal base by the simple device of conjugating it as a verb of the first cl. ( Divine Songs of Zarathuštra p. 195 ). Prof. Reichelt follows Barth. and adds that it is originally a loc. form and gives the meaning of *✓raēθwa-* as 'to be filled with'. Prof. Insler ( The Gāthās of Zarathuštra p. 183 ) translates the quotation *raocēbiš r̄t̄iθwən ḫāθrā* by 'let them be joined with happiness throughout the days'. He says : "on *raocēbiš* 'throughout the days' cf. Hā 30.7 *ayajha adānāiš r̄t̄iθwən* is typical usage of pass. inf.". It may be noted that *raocēbiš r̄t̄iθwən ḫāθrā* is quoted here from V. Hā. 31.7. Pah. Ver. *gōmixt* = 'mixed, merged'.

*xāθrā-* nom. pl. nt. of *ḥāθra-* 'light, glory' ( Kanga ); 'well-being, happiness' ( Barth. ); bliss, comfort, ease. Pah. *ḥārīh*. Etym. is uncertain. Its antonym is *dužāθra-* 'discomfort, calamity'.

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### Text

*Spəntām Ārmaitīm vaṇuhīm vərənē; hā mōi astū; us gēuš stuyē təyānāl-cā hazanjhat-cā; us mazdayasnānām vīṣəm < stuyē > zyānayād-cā vīvāpāl-cā.*

### Translation

I choose for myself the excellent Bounteous Ārmaiti; may she be mine ! I renounce both the robbing and plundering of cattle, and I solemnly condemn both the harm and destruction for Mazdā-worshipping homes ( or clans ).

### Notes

*Spəntām Ārmaitīm* - acc. sg. of *Spəntā Ārmaiti* f. Proper Name, one of the Bountiful Immortals. Lit. the comp. means the Holy Devotion, Bountiful Perfect Mentality; derived from *Spəntā*- bountiful, bounteous, holy and Ārmaiti- Perfect Thought- ( *āra-* perfect and *maiti-* Skt. मति- thought ). She rules over the Earth and Womankind and typifies Wisdom and Obedience. Pah. *spandar-mat*, 'the goddess of Earth'. This word also stands for Mother Earth.

*vaṇuhīm* - acc. sg. of *vaṇuhī*- f. good, excellent. Pah. Ver. *vēh*. Ideogram SPVR.

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*vərəne-* pr. 1 sg. Ātm. of *Vvar-* to choose, Skt. वृण्; I choose, I select; I prefer to. pr. *var-*, *vātr-*, *vərətu-*, *vərənv-* *vərən-*; aor. *vərənaēta-*; ppp. *varəta-*; with frā- pref. to profess (a religion). Pah. Ver. dōśēm, 'we love, we choose, we like'.

*hā-* Third per. pron. nom. sg. f. she, Skt. हा-; another word is *tā-*. See Kanga Av. Gram. § 214 p. 142.

*mōi-* gen. sg. of the first per. pron. mine, my. Pah. ān ī man.

*astū-* impv. 3 sg. Par. of *Vah-* Skt. अस्- to be, used in the sense of the subjv.; may she be; also translated 'let her be'; *hā mōi astū* cf. Gāgā Ahunavaiti Hā 32.2 : Spəntāñ vē Ārmaitīm vayuhīm varəmaidi; *hā-nē anhat* i. e. 'we may choose the Holy Spənta Ārmaiti; may she be ours'.

*us...stuyē-* pr. 1 sg. Ātm. of *Vstu-* with uz- pref. to renounce, to abjure, to deprecate; I renounce, I abjure. Skt. pref. उत्- उद् + वस्तु-. According to Kanga *Vuz+stu-* means 'to protect something from an evil by prayer'. Barth. (Air. Wb. 1594) says that the stem *uz stav-* means 'to solemnly abjure (abl.)'. The verb would literally mean 'to praise away from'; 'us' being in the privative sense, or in the sense of opposition. The pref. *us-* is frequently used in this sense, e. g. *uz nātāñ* (Vend. V. 45) lit. 'without heat' i. e. 'dead'; *uz-baođa-* (Vend. V. 12) 'lifeless, without intelligence'; *uz-varəz* (Vend. XIII.3) lit. to undo, i. e. 'to expiate a fault'; *uz-vad-* (Aši Yt. 59) lit. 'not to marry', i. e. 'to carry away a maiden by force' as opposed to *upavad-*. Note *stuye* for *stuve* to avoid the combination 'uv' in writing. cf. the word *mruye* Skt. म्रुवे-; *Vstu-* to praise, to extol, to laud. pr. *stu-* *stv-*; ppp. *stuta-*; with pref. *avi-* to praise; with pref. *apa-* to renounce; with pref. *ā-* to praise, to swear upon; to swear upon the religion, to vow; with pref. *upa-* to pray; with frā- to praise. Pah. Ver. ul *stāyom*.

*gōuś-* gen. sg. of *gao-* cow, bull, cattle. Pah. *gōspand*.

*tāyāat cā-* abl. sg. of *tāya-* sb. m. theft; probably *tāya* is the same as Skt. स्तेय- and the word *tāyu* was originally *stāyu-* Skt. स्तायु- तायु-. The word is hapax, cā encl. particle meaning 'and, as well as'. Pah. Ver. hač. ZNBA- ān = hač dūzān, hač dūzdān.

*hazajhač cā-* abl. sg. of *hazajh-* *hazah-* sb. nt. from *Vhaz-* (Skt. सहति; साहाय्), to take possession of or to occupy by force + *ajh* noun suff. cf. Skt. सहस् force, strength; taking away by force. It is only used here in this sense. The same word is used in a good sense as well, e. g. *vajhēuś hazā* ... *manajhō* = 'might or vigour of the Good Mind' (Y. 43.4); cf. *hazō* in Y. 33.12; but in Y. 29.1 *hazas-cā*, meaning 'rapine, violence' used in bad sense. Pah. Ver. hač *stahmakān* = 'from the oppressors or tyrants'.

*us-* here *stuye* is left out, only the pref. *us-* retained; better *us-stuye* as above.

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*Mazdayasnam-* gen. pl. of *Mazdayasna-* sb. m. of the *Mazdā*-worshippers; if taken in the adjectival sense, the word would mean 'of the *Mazdā*-worshipping'. Pah. Ver. *Mazdyastān*.

*vīsam-* gen. pl. of *vīs-* sb. house, royal house, clan, court. OPer. Inscr. viθ; Skt. विश् - 'house, dwelling'; Gr. *Oikos*; Lat. *vicus*, 'village'; Pah. *vīs*.

*zyānayāc-cā-* dat. sg. of *zyāni-* sb. f. damage, harm, injury, destruction; from √*zyā-* to wrong a person, to deprive anyone (acc.) of property, to cause injury; damage, ruin, destruction; Skt. ज्यानि-; Pah. *ziyān*; NPer. *ziyān*; Skt. Ver. *bānibhyah*. cf. RV. IX.96.6 and IX.97.30; अजीति = invulnerability; here dat. sg. is used in the sense of abl. sg.

*vīvāpañ-cā-* abl. sg. of *vīvāp-* sb. nt. destruction, annihilation from √*vī-vap-* to destroy; cf. Skt. वरति- 'he throws' - Barth. (Air. Wb. 1452) translates 'laying waste', cf. *vīvāpam-* acc. sg. in para 3 of Y. 12. Pah. Ver. *vīyabānih*= 'desert, wilderness, waste, barrenness, delusion, deception'.

## Text

*Mazdayasno ahmī, Mazdayasno Zarathuṣtriš fravarānē āstūlascā  
fravarātascā. Āstuyē humatōm manō, āstuyē hūxtōm vacō, āstuyē hvarštōm  
śyaθanəm.*

## Translation

I am a *Mazdā*-worshipper. I profess myself (to be) a *Mazdā*-worshipping follower of *Zarathuṣtra*, having pledged myself to and avowed the Faith. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done deed.

## Notes

*jasa-* impv. 2 sg. Par. of √*gam-* *jas-* to come, to go; come thou; पप्प- गत- 'gone'.

*mē-* First per. pron. gen. sg. my, mine. It is also used as dat. sg. 'for me'.

*avañhē-* dat. sg. of *avañh-* *avah-* sb. nt. help from √*av-*, Skt. अवस्तु- cf. *avañhē*, *avañhē*, inf. Skt. अवसे, 'to help'. Here the word is dat. sg. into (my) help, for (my) help. Pah. *adiyārīh*.

*Mazda-* voc. sg. of *Mazdā-* m. Proper Name, Lord of Wisdom. **Om** *Mazdā!* Pah. *Öhrmazd*.

*Mazdayasnō-* nom. sg. of *Mazdayasna-* sb. m. a *Mazdā*-worshipper. Pah. *Mazdayasn*, *Mazdayast*.

*ahmi-* pr. 1 sg. Par. of  $\sqrt{ah}$ - to be, cl. 2, Skt. अस्मि, 'I am'. Pah. hom.

*Zaraθuštriš-* nom. sg. of *Zaraθuštri-* adj. follower of *Zaraθuštra*, adherent of *Zaraθuštra*. Pah. i *Zartūšt*.

*fravarānē-* pr. 1 sg. Ātm. of  $\sqrt{var}$ - with *fra-* Skt. वृत् with न- pref. to profess a religion; I profess myself. Pah. Ver. *franāmēm*, with a gloss *ku andaraY i vattarān gōbōm*, i. e. 'I renounce the wicked persons'.

*āstūlas-cā-* nom. sg. of *āstūta-* m. ppp. from  $\sqrt{ā}+stu-$  to praise, to pledge to + cā, encl. particle; having pledged to. Barth. (Air. Wb. 1594) takes it as pst. part. pass. of  $\sqrt{stu}$ - with न- pref. to dedicate oneself to, to vow; governing the acc. and translates 'a devotee. having pledged to'. Pah. Ver. wrongly gives *stāyom*, with a gloss खत 'I praise myself'.

*fravarəlascā-* nom. sg. *fravarəta-* ppp. from *fra* +  $\sqrt{var}$ - to put faith in, to believe + cā, encl. particle meaning 'and'; having avowed, having put faith in'. Pah. Ver. wrongly translates *franāmom*, verb, 'I profess, I turn to' with a comm. *ku andar gēhān rōbāk hē kūnom*, i. e. 'in the world I verily propagate (the Religion)'. The comm. brings out the sense very clearly.

*ā-stuyē-* pr. 1 sg. Ātm. of  $\sqrt{stu}$ - with न- pref. I dedicate myself to, I praise, I vow myself. See the word *us-stuyē* in para 2 above. Pah. *stāyom*, 'I praise'.

*humatəm-* acc. sg. of *humata-* adj. well-thought, well-conceived; from hu- Skt. हु- good, well and mata- Skt. मत्- ppp. of  $\sqrt{man}$ - to think; Pah. *hūmat*.

*manō-* acc. sg. of *manah-* *manayh-* sb. nt. thought, from  $\sqrt{man}$ - to think + ayh- or ah- noun suff. Pah. Ver. Pat *mēniśn* = 'with meditation'. Skt. मनस्.

*hūxtəm-* acc. sg. of *hūxtia-* adj. well-spoken, well-uttered; from hu- good + uxta- Skt. सूक्त्- ppp. of  $\sqrt{vac}$ - to speak. Pah. *hūxt*.

*vacō-* acc. sg. of *vacah-* *vacayh-* sb. nt. word, utterance; speech, formula, prayer from  $\sqrt{vac}$ - to speak + ayh- ayh- noun suff. Pah. pat *gōbiśn* or *gōwiśn* = 'with speech'.

*hvarštəm-* acc. sg. of *hvarsta-* adj. well-done, well-performed; from hu + varsta- ppp. from  $\sqrt{varəz}$ - to do, to perform. Pah. *hū-varšt*.

*šyaoθanəm-* acc. sg. of *šyaoθana-* sb. nt. deed, action; from GAv.  $\sqrt{šu}$ - YAv.  $\sqrt{šu}$ - (skt. श्यावने, श्यावयते) to move, to strive. Skt. श्यौत्त्वं; sometimes written *šyaoθna-* *šyaoθ̄na-*. Pah. pat *kuniśn* = 'with actions'.

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## Text

*Āstuyē daēnām vaŋuhīm Māzdayasnīm, fraspā-yaoxədrēm, niðāsnai-θīšm, ҳāt̄vadabām ašaonīm, yā hātitnamcā, bū̄yeintināmca, mazīstācā, vahīštācā, sraēštācā, yā Āhūriš Zaraθuštīš. Ahurāi Mazdāi vīspā vohū cīnahmī. Aēšā asti daēnayā Māzdayasnōis āstūitīš.*

## Translation

I pledge myself to the excellent Religion of Mazdā-worship, (which is) quarrel-removing, weapon-lowering, self-sacrificing and holy, which of all faiths, that are and shall be (hereafter) is the greatest, the best and the most excellent as well, which (is the religion) of Ahura, revealed by Zaraθuṣṭra.

Unto Ahura Mazdā do I attribute all good things.

Such is the vow of the Religion of Mazdā-worship.

## Notes

*daēnām*—acc. sg. of *daēnā*- sb. f. religion, faith. also deified; from  $\sqrt{di}$  Skt. दि- to see. There is another meaning of the word ‘heart, conscience’ (which enables the human being to see the right from the wrong) and thus it forms one of the constituents of the human being as stated in Y. 26.4 and Y. 55. 1. Pah. Dēn, dēn.

*vaŋuhīm*—acc. sg. of *vaŋuhī*- adj. f. qualifying the noun *daēnām*; good Pah. vēh- ideogram špyr = šapīr.

*māzdayasnīm*—acc. sg. of *māzdayasnī*- adj. f. Mazdā-worshipping; Pah. Mazdyastān.

*fraspāyaoxədrēm*—acc. sg. of *fraspāyaoxədrā*- f. from *spa* with *fra*-pref. to throw down and *yaoxədra*- quarrel, war from  $\sqrt{yuj}$ - to join; quarrel-removing, throwing off attacks; Pah. Ver. kē frāc aþgant ayōžišnīh, ‘which cast away the quarrels or wars’. Skt. Ver. parityaktaprativāḍam. The word is hapax.

*niðāsnai-θīšm*—acc. sg. of *niðāsnai-θīš*- f. adj. lowering down the weapons, which causes the weapons to be laid down; from *ni+ðā-* to put down, to lay down and *snaθīš*- nt. weapon or armament (for smiting); cf. *snaθa*- stroke, stripe, blow and *snaθai*, inf. to strike, to smite, to give a person a stroke or blow, cf. Skt. स्नेहीः ‘pierce, strike, kill’. Skt. Ver. sannyastaśatra. Pah. Ver. bē-nihāt snēhīh, i. e. lowering down the weapons

of war or arms, which is further explained by the gloss thus : hač-iš paðtak u<sub>t</sub> hač-iš paðtak ku pat apatkār ratih ō kasān nē apāyēt ūtan; kē pat apatkār ratih apar ūyēt, a-š patkār ratih ūap apāk bē apāyēt kartan, meaning ' from it it is manifest and it is obvious from this that one ought not to go to others for unauthorised controversy; when one comes up for ( such ) unauthorised controversy, it is requisite to carry on ( just or ) authorised controversy with him. This commentary does not seem to be appropriate or proper to interpret the Avesta word.

*x̄aētvadaθām-* acc. sg. of *xaētvadaθā-* f. adj. qualifying the noun daēnam; self-sacrificing, self-devoted. Kanga ( Av. Dict. p. 138 ) gives three meanings to the word *xaētvadaθā-* 1) self-devoted; 2) patriotic, devoted to the welfare of his native country; and he gives quotations from Vr. Fr. III. 3 and Aiwiſruθrima Gāh ( Gāh IV ), 8 and (3) domesticated or tame ( Vend. VIII. 13 ). Here the meaning ' self-sacrificing ' is more appropriate. Barth. ( Air. Wb. 1800 ) derives the word from *xaētva-*, *xaētu*, consanguinity and *vadaθā-* marriage and translates ' one who has married the next of kin '. This meaning is not at all justifiable, as the author enumerates the epithets of daēuā. Kanga derives the epithet from *xaētva-* self and *daθā-* dedicating, giving from *da-* to give. Pah. Ver. merely transcribes the Av. word as *xeštōkdasih*, self-sacrifice. " true metal of a golden deed ".

*ašaonīm-* acc. sg. of *ašaoni-* f. righteous, holy. Pah. ahlōθēnēy.

*yā-* rel. pron. nom. sg. f. which, antecedent to the word daēuā. Pah. kē.

*hātiñqmcā-* gen. pl. of *hāti-* f. of *hānt-* pr. part. Par. of *✓ah-* to be; of the existing ones, of those that are. cā- encl. particle. Pah. hač hastāu.

*būšyeintinqmcā-* gen. pl. of *būšyeinti-* f. of *būšyant-* fut. part. of *✓bū-* to be Skt. भूः; of those that shall be. Pah. hac bētān, bavētān.

*mazištācā-* nom. sg. of *mazištā-* f. adj. Skt. महिष्ठा- greatest; cā- encl. particle; and. Pah. mahist.

*vahištācā-* nom. sg. of *vahištā-* f. adj. Skt. वसिष्ठः; superl. of vāŋhu-best. cā- encl. particle, and. Pah. pahlōm.

*sraeštācā-* nom. sg. of *sraeštā-* adj. f. superl. of *srīra-*; Skt. श्रीः; most splendid, most excellent. Pah. nēvak-tōm.

*āhūriš-* nom. sg. of *āhūri-* adj. f. pertaining to Ahura, Ahurian, devoted to Ahura. Pah. Āharmazd xēš.

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*vispā vohū-* acc. pl. of *vispa* vohu- nt. all good ( things ). Pah. harvisp  
*spitih-* all prosperity. See para 1 above.

*aēśā-* dem. pron. nom. sg. f. Skt. एशा-; this. See Kanga Av. Gram.  
 § 217 p. 144 for the declension of *aētā-*. Pah. ē-ś.

*astī-* pr. 3 sg. Par. of  $\sqrt{ah}$ - Skt. अस्- to be; is. Pah. hast.

*daēnayā-* gen. sg. of *daēnā-* f. religion, faith. Pah. dēn.

*māzdayasnōīś-* gen. sg. of *Māzdayasni-* adj. f. Mazda-worshipping.  
 Pah. Mazdyastān.

*āstūitiś-* nom. sg. of *āstūiti-* sb. f. praise, vow, confession from  $\sqrt{stu}$ -  
 to praise with *ā-* pref. Pah. Ver. *āstōbhāñih*=confession, belief.

## Yasna Hā 54

Ā AIRYĒMĀ IŠYŌ

## Introductory Remarks :

This Indo-Iranian divinity Airyaman originally conveys the idea of comradeship and occurs in the Vedas as a groomsmen at the wedding rites and casually in the Avesta in connection with the wedding rites. The fifty-fourth chapter Hā of the Yasna is consecrated to Airyaman. He is invoked to come down to the wedding for the joy of the faithful. His standing epithet is ' išya- the beloved, dear, desired'. Airyaman yazata plays an important role in the Iranian literature as the genius of healing and health. Thus he is the healer of disease and he is invoked to drive away the diseases and death and his aid and assistance are sought against magic and witchcraft. He is the yazata presiding over the medical art. In Vendidād Frakart XX.11 this hymn ' Ā Airyēmā Išyō ' is given in full, and it is then used as a charm for driving away the Yātu and Pairikā i. e. wizard and witch and Jahi i. e. courtezan and all types of sickness ( Vend. XX. 10-12 ). A further description about Airyaman is given in Vendidād Frakart XXII, where Ahura Mazdā asks Airyaman to overcome the plagues and diseases spread by Aṣra Mainyu- the Destructive Spirit. See my Introduction to Frakart XXII in the Devanāgari Edition Vol. III published by Vaidika Saṁsodhana Maṇḍala. He is an associate with the Bountiful Immortal Aśa Vahiṣṭa and is invoked together with him; vide Siroza Yašt 3 and Ardibehešt Yašt-Yašt 3. The Third Yašt which bears the name of Aśa Vahiṣṭa ( lit. Best Righteousness ) is, in fact, devoted to a large extent to Airyaman yazata. Airyaman does not heal by means of herbs and medicine but by the holy Spells- Mājra. In fact, one of the greatest and most sacred formulas the Airyaman Išya bears his name and is used to smite all manner of disease and death. At the recital of the magic formula, sickness and death, demons and infidels, pride and scorn, slander and strife, falsehood and evil eye, courtezan and sorcery flee away and disappear and vanish.

The Vedic Aryaman is particularly associated with Mitra and appears twice in a dvandva-compound with him as Mitra-Aryaman in RV. 5.67.1 and 8.26.11. Aryaman, a neuter noun exists in the Rigveda, meaning ' hospitality, or friendship towards a guest '. Aryaman as a masculine noun signifies ' friend to a guest ' or ' friend ' in general. In the Gāṅgas the word Airyaman occurs as a synonym of haśi- Skt. सहि ' companion, friend '. Prof. Paul Thieme of the University of Tübingen, W. Germany, holds that in Indian tradition three types of friend are to be distinguished : mitrā- ' friend by covenant ' ; aryaman ' friend by hospitality ' and sákhā ' friend by liking '. Airyaman is also prominent in the Avesta and Yasna Hā 54, which is regarded as one of the great and sacred prayers of Zoroastrianism composed in the Gāṅgi dialect, is an invocation of him as ' Dear-

beloved, Airyaman'. This prayer is incorporated in Yaska Ha. 54 and is exalted and invoked in Ardibēhest Yašt ( Yašt 3 ) as the greatest of the Maṛgas-Holy Spells against sickness and death. Airyaman as the friend of humanity is held to be able and powerful to heal any of the 99,999 illnesses as mentioned in Vendīdād Frakart XXII. His prayer as stated above forms part of the Zoroastrian wedding rites, when guests are entertained in friendship and hospitality. Similarly, in the Rig-Veda Aryaman is invoked for the welcome which a bridegroom expects to receive at his bride's house, a bride at her new home.

The Iranian Airyaman plays an important part in the future restoration of the world. The Saōyāns, the Saviours will themselves recite the Airyemā Išyō to invoke the help and support of the divinity in their major task of healing the world from evil; and it is he who, associated with Ātar Yazata, will melt the metal for the last great ordeal to separate the wicked and the pious on the Day of Judgement. See Avesta Part III published by Vaidika Samśodhana Mandala, my Introduction on Fragment IV on pp. 39-40.

Verse 2 of the Text gives the epithets of Airyaman viz. amavantem-strong, powerful, vērəθrajanom-victorious, vībaēiāñhem- opposed to harm or injury and mazistem aśane sravaṇhaṇ i. e. the greatest of the hymns of Aša. In Hāvan Gāh. 6 we notice the similar epithets about the Yazata Airyaman as under :

' Airyamanom išim aśavanom aśahē ratūm yazamaide, amavantem, vērəθrajanom, vībaēiāñhem, vispa ḫbaēiāñtaurvayantem, vispa ḫbaēiāñtitaren̄tem, yō upomō, yō mađomō, yō fratemō zaōzi-zuyē i. e. ' we revere Airyaman, the beloved, holy, lord of holiness, the powerful, victorious, opposed to harm or injury, overcoming all hostilities, getting over all hatred or torments fully, which is the uppermost, the middle, the foremost- for the effective invocation '. In the Ardibēhest Yašt ( Yašt 3 ) para 5, we notice the praise of Airyaman in the following strain :

' Airyamanem maṛgranām, mazistem maṛgranām, vahištēm maṛgranām, vahištōtēmēm maṛgranām, sraestēm maṛgranām, sraētōtēmēm maṛgranām, ūrēm maṛgranām, ūrōtēmēm maṛgranām, dērēzrēm maṛgranām, dērēzrōtēmēm maṛgranām, vārəθraγnīm maṛgranām, vārəθraγnōtēmēm maṛgranām, baē̄iāzēm maṛgranām, baē̄iāzyōtēmēm maṛgranām. ' i. e. ' Airyaman amongst the Holy Spells is the greatest of the Holy Spells, best of the Holy Spells, by far the best of the Holy Spells, most excellent of the Holy Spells, by far the most excellent of the Holy Spells; powerful of the Holy Spells, most powerful of the Holy Spells, firm of the Holy Spells, most firm of the Holy Spells, victorious of the Holy Spells, most victorious of the Holy Spells, healing of the Holy Spells, most healing of the Holy Spells '.

From the above quotation it is seen that the author of the Ardibēhest Yašt showers highest attributes to the yazata and prayer Airyemā Išyō : This Yašt is for a great part, devoted to the praise of the Airyaman prayer, which is described as driving away all the diseases and plagues, that have been brought upon the world by Aŋra Mainyu as stated above.

Professor Bailey says : " In Avestan airyaman- I now see the warden and dispenser of possessions of the Great House whence he displays hospitality and creates a clientèle in a special relation of host and guest. In the Gāthās, this relationship is changed in a religious reforming community to little beyond a sense of belonging to a group as a friend, from the original sense of one of the Great House. In the Videvdat 22 Airyaman's later character of 'dispencer of medicaments' has become prominent. It is his chief activity in Sussanian Persian Zoroastrianism. Here in the Videvdāt Ahura Mazdā sends his messenger Nairyō-saṇha to the house ( nmāna- like Zoroastrian Pahlavi mān used of Vištāsp's palace ) to instruct him to help against Aṣra- Mainyu. In the prayer Ā Airyemā Išyō of Yasna 54.1 Airyaman is to bring rafəzra to the men and women of the Zoroastrians, for Vahman's rafəzra, through whose divine impulse a man wins the desirable prize. The wish for the treasured aṣi- ' fortune ' closes the prayer ". Vide Iranian Arya and Daha- in TPS 1959 p. 75-76.

In the Pahlavi Text, the Greater Bundahišn in its chapter on 'vazur' kartārīh i yazdān' it is stated thus : ' Airyaman Amahraspand ān mēnōk ke bēzazēniñh hač hamāk dart ō dāmān dāt; čēyon goštēt ku harv dārūk dart be zatan rāj dāmān ḫarēnd, ut ka man Ōhrmazd Airyaman pat bēzazēniñh nē frēstē, ān dart vēh nē āyēy ' i. e. Airyaman, the Amahraspand is the spirit who, has given healing remedy from all ( sorts of ) pain to the creatures. As it is said : ' the creatures consume every medicament in order to destroy pain, and if I who ( am ) Ōhrmazd would not send Airyaman for the sake of healing that pain would not be cured ' ( Bundahišn ed. by T. D. Ankalesaria p. 177 lines 2-5 ).

Prof. Bailey further remarks : The analysis of the word airya- -man is now clear. It is a compound of arya- ' wealth ' and man- ' think ', here as ' take thought for, care for, act as warden '. It is inflected with a short -a- in the second component ( DS airyamaine ). For this use of man- note Khotanese tta tta khu parsā mañā paysā hivi pye ' as in care his own father takes thought for his child ' ( ibid p. 78 ).

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### Text

Ā Airyemā išyō rafədrāi jantu nərəbyasčā nāiribyasčā Zaraθuštrahē Varjhēuš rafədrāi Manajhō, yā daēnā vairim hanāt̄ mīzdem; aṣakya < təm vajuhim > yāsā aṣim-yām išyām Ahurō masatā Mazdā.

### Translation

May the longed-for Airyaman come hither, for the rejoicing of the men and of women of Zaraθuštra, nay for the rejoicing of the Good Mind, whereby (each one) might earn the desirable reward through the conscience ( or through the Religion ); for him or for her do I beg the good blessing of Aṣa, most to be desired, which Ahura Mazdā has magnified ( or intensified ).

## Notes

ā- (a) adv. hither, here, hitherto; thereto; moreover; (b) prep. and encl. post position with acc. to, towards; by, on (of space); in, at (of time); according to; with loc. in, on; with abl. or gen away off; for; upto; till, until (of space and time); (c) verbal pref.

*Airyemā*-nom. sg. of *Airyaman*- (written in Gāthic language)-*Airyaman*; Skt. अर्यमन्- 'friend'. This is a special designation of pupils of *Zaraθuštra*. There are three distinctive classes of people designated in GAv. as follows : (1) *airyaman* or *haxman* i. e. priest (2) *xaētu* or *nar* i. e. warrior (3) *vāstrya* or *vərəzāna* i. e. agriculturist. See Yasna Hā 32.1; 33. 3-4; 46.1 and 49.7 where all the three words occur together. In YAv. they are mentioned as *āθravan*, *raθaēštār* and *vāstrya-išuyant* respectively. The fourth class also has been referred to as *hūti*. i. e. artizan. See Yasna 19.17 which throws light on the caste-system in Zoroastrianism. The word used for indicating the caste is *pīstrya*, cf. Skt. वृण्.

The meaning of the word *airyaman* is 'brotherhood' or 'bosom friend' from *arya+man-*, a comp. of the type *vṛtra+han*, with the root adj. of *man-* 'think', 'recognise' as the second member 'a man who is thought to be and thinks himself a hospitable one'. So it stands for the concept of 'hospitability' having affinity to *Miθra*. cf. RV. 5.29.1 where अर्यम्य is friend by hospitality. *Airyaman* in Av. is a deity of hospitality and healing-healer of diseases, invoked to drive away diseases. This is a name of the yazata presiding over medical art. Kanga (Av. Dict. p. 4) translates (a) "the angel presiding over peace and happiness; (b) the prayer *Airyaman* (Y. 54) giving happiness and peace of mind; (c) a servitor". Pah. Ver. रैमन्.

*išyō-* nom. sg. of *išya-* adj. desired, beloved, dear, welcome from √iš- to wish, to be effectual. Pah. Ver. खadiśnih, nt. 'desire, wish'.

*ratiθrāi-* dat. sg. of *refəðra-* sb. nt. for rejoicing, for delight, for pleasure from √rap- to protect, to be at ease, to support, to rejoice. Barth. (Air. Wb. 1509) takes this as dat. inf. and translates 'for protection, or help'. K. E. Kanga gives the meaning 'for happiness' and following Prof. F. Justi derives it from √rap- Skt. रूप्- to clasp, to embrace. Prof. Andreas derives the word from √rap- to elevate, to raise up. Prof. Taraporewala suggests the Skt. √rabh- 'to desire vehemently' and adds that with the suffix -tra it is possible to have a Skt. derivative \*raptra, which would be the exact equivalent of Av. *ratiθra-* cf. the Av. word *refənah-ratnah*- sb. nt. from √rap- meaning 'joy, delight, support, succour'. Pah. Ver. रामिश्न, 'for delight, for joy'. Prof. Sir Harold Bailey remarks : "The Pahlavi Commentators employ रामिश्न, रामेन्तरि, रामेन्तरिह to translate Avestan rapoīš, rapantəm, rapantō,

rapən, rapaka- rafədra- rafənah-. All these Avestan words are traced by Bartholomae ( Altiran. Wörterb. 1508-1510 ) to the root rap- 'to support'. If we recognise here the possibility that rap- and ram- are two forms of the one root, it is possible to compare Lithuanian rémti 'to support' beside riapti 'to be calm'. The Pahlavi Commentators are then not so far wrong in using rāmīšn and the other words of this root to translate Avestan rap-". ( See Prof. Bailey's paper on Iranian Verbs in -m and -n in Oriental Studies in honour of Cursetji E. Pavri, London, 1933, pp. 21-25 ).

*jantu-* impv. 3 sg. Par. of  $\sqrt{gaw}$  jam- to go, to come; let him come, may he come; Skt. जन्. Pah. Ver. ras, 'come down'.

*nərəbyasčā-* dat. pl. of nərə- nar- sb. m. for men; Skt. नरः. Pah. Ver. द narān.

*nāiribyasčā-* dat pl. of nāiri- sb. f. for women and eā, encl. particle, meaning 'and'. Skt. नारिः. Prof. Geldner thinks that it means family circle of Zaraθuštra, for he thinks it as the wedding hymn of Zaraθuštra's daughter. Note the final long vowels in this verse indicating older language. Note also dat. pl. ( byasčā-) used for the gen. pl. by case attraction. Pah. Ver. द nārikām.

*Zaraθuštrahē-* gen. sg. of Zaraθuštra- Proper Name, the name of the Prophet of Ancient Iran. For the life and other details, see Prof. Jackson Zoroaster, the Prophet of Ancient Iran. New York, 1899.

*Vaṇjhō Manajhō-* gen. sg. of Vaṇjh- Vohn Manajh- lit. the good mind; Skt. वृ मनस्; of the good mind. Note that Vohn Manah stands for the name of the second Bountiful Immortal- Aməšā spəntā. Pah. Ver. vohūman.

*yā-* inst. sg. of the rel. pron. ya- by which, whereby. Pah. Ver. का= 'so that when'.

*daēnā-* inst. sg. of daēnā f. (1) religion (2) inner self or conscience from  $\sqrt{di}$ , Skt. धि- to see; by means of the conscience, by means of the Religion.

*vairīm-* acc. sg. of vairyā- adj. nt. desired, pleasing, to be chosen, precious, valuable; from  $\sqrt{var}$ . Skt. वृ- to choose, to be chosen. Skt. varyā. Pah. Ver. kāmak, nt. desire with a gloss i dān-bōrtār 'of the propagator of the Religion'.

*hanāl-* aor. subjv. 3 sg. Par. of  $\sqrt{han}$ - Skt. हन्- to win, to earn; may earn, may win. Pah. ver. aržānik bavēt = will be deserving, will be worthy of.

*mīzdm-* acc. sg. of mīzda- sb. nt. reward, profit, advantage; Skt. मीद- adj. from mīzda- mīzdavānt- rewarded, profitable, advantageous. Etym. doubtful. Pah. Ver. pāt mozd with a gloss mozd-i niēnōk, 'the reward' of the spiritual world? Av. word mīzda may be distinguished from the Av. word myazdar sb. m. meaning 'votive offerings'; Skt. मीष्यते.

aśāhyā- gen. sg. of aśā- sb. nt. of Aśā-, of Truth; YĀV. aśahē; Skt. अशस्य ; 'aśahyā yāsā aśim' is the motto of Zoroastrianism. Pah. Ver. ən̄ ahrādīh, 'of righteousness, of Truth'.

yāsā- pr. 1 sg. Par. of √yās- Skt. याच्- to beg, to request, to pray for; I beg, I request, I pray for; pr. tense term nation mi is dropped. Pah. Ver. əkṣtār hāni. 'I will be the aspirer, I will be the desirer'. cf. Pah. Y. Hā 28.1a where Av. yā-ā is translated əkhom, 'I desire, I wish'.

aśīm- acc. sg. of aśi- sh. f. (1) reward, resulting from the act of righteousness; blessing, benediction, from √var- to obtain, to get; arati- > arti- > aśi-; (2) name of the divinity of wealth or rewards, earned through deeds of piety. Pah. Ver. tarskāvīh, tarskāsīh = 'respect, reverence'. Here in this line I have inserted two words 'təm vanjuhīm' which are required in the context. OPer. art; MPer. Turfan 'yrd; Sogd. 'rt; Chorasmian 'rc.

yəm- rel. pron. acc. sg. f. which.

iśyqm- acc. sg. of iśyā- f. desirable, precious. See the word iśyō above. Pah. Ver. pat ən̄ əkṣdišn, 'by means of that desire'.

masatā- This word is rather difficult to explain. According to Barth. it is s-aor. 3 sg. subjv. Ātm. of √mad- to measure out, to apportion, to bestow, meaning 'has apportioned' 'has bestowed'. According to Moulton, it is s-aor. subjv. 3 sg. Ātm. of √man- to think, nasal seems to have been dropped; it means 'will have in mind'. Taraporewala thinks that usual form would be māstā as in Y. 45.11 form √man- to think. The change according to him is perhaps due to meter. He translates 'has meant'. K. E. Kanga derives the word in question from √maz- to be great and translates 'regards as great, has acknowledged to be great'. Pah. Ver. masīh kūnāni, 'may cause greatness; may magnify'. Pah. Ver. sees in the Av. word masatā √maz- to be great, to magnify and hence masīh kūnāni.

I give below the varying translations of Bartholomae, Kanga, Geldner, Boyce, Taraporewala and Moulton for the sake of comparison.

(1) 'May the dear Airyaman come hither to protect the men and women of Zaraθuštra, to protect the Good Mind, whichever Self earns the precious reward, to him I offer the prize of righteousness (which is) to be desired, which Ahura Mazda shall award'. ( Barth. )

(2) 'May Airyaman, the desired One come to (give) joy unto the men and women of Zaraθuštra (and) for (giving) joy to the holy mind. (i. e. may he come in order to give joy to the holy minded men and women.)

Who (Airyaman) makes those who accept the faith (of Zaraθuštra) fit for receiving rewards. (i. e. all who believe faithfully in the Religion of Zaraθuštra are regarded by Airyaman as fit for rewards.)

I seek the Truth of Truth ( i. e. Perfect Truth ) which is to be desired, ( which ) Ahura Mazdā Himself has acknowledged to be great. ( i. e. Truth is such a thing that God Himself has given it a high place and has regarded it as worthy of reverence. )'. ( K. E. Kanga )

(3) ' May the dear friendship appear for a call upon the men and women of Zaraθuštra, for a call upon the ( whole ) faithful company. To every soul who earns the precious reward I wish the granting of righteousness, which is to be longed for, which Ahura Mazdā shall accord '. ( Karl Geldner )

(4) ' May longed-for Airyaman come to the support of the men and women of Zaraθuštra, to the support of the good purpose. The inner Self which earns the reward to be chosen, for it I ask the longed-for recompense of truth, which Lord Mazdā will have in mind'. ( Prof. Mary Boyce )

(5) ' May the much desired Brotherhood come hither for (our) rejoicing.

For the men and for the maidens of Zaraθuštra-

For the fulfilment of Vohu Manō;

Whosoever's inner-self earns the precious reward.

I will pray to Aša for the blessing.

Which, greatly to be desired, Ahura Mazdā hath meant ( for us )'.  
( Prof. Taraporewala )

(6) ' Let the dear Brotherhood come for support of Zaraθuštra's men and women, for support of Good Thought. Whatever Self may win the precious men of Right, for the one I beg the dear Destiny ( Ašīm ) that Ahura Mazda bestowed '. ( Prof. James Moulton )

- 2 -

### Text

*Airyamanəm išīm yazamaide, amavantəm, vərəθrājanəm, višbaēšaŋhəm,  
mazištəm ašahe sravaŋhəm. Gāgā spəntā ratu-xšaθrā ašaoniš yazamaide.  
Staota Yesnya yazamaide yā dātā aŋhəus pauruyehyā.  
yeñhē hātām tāl yesnē paiti vaŋhō.  
Mazdā Ahurō vaēθā ašāt hacā.  
yāŋhəmcā tāscā tāscā yazamaide.*

### Translation

We worship the hymn Airyāma išyo, the powerful, victorious, keeping off the hostilities or enmities, the greatest among the hymns of Aša.

We worship the bountiful Gāgas, ruling as ratu or spiritual leader and holy.

We worship Staota Yesnya hymns, which ( prescribe ) laws of the ancient ruler.

( Him ) indeed of those that are, of whom in every act of worship Mazdā Ahura knoweth ( to be ) of higher worth ( vājhō ) by means of ( his ) righteousness; ( also ) the women of whom ( He knoweth ) likewise ( all such ) both these men and these women do we revere.

#### Notes

First verse is in Gāθic dialect, while this verse no. 2 is clearly later in point of language. It seems to be a mere ritualistic addition.

*airyamanom-* acc. sg. of *airyaman-*, the Airyēmā išyō hymn. See notes on the word Airyēma above. Pah. ērmān.

*išim-* acc. sg. of *išya-* adj. desired, beloved, dear, from  $\sqrt{iš}$ - to wish, to desire, to be effectual. Pah. Ver. xādišnih, 'desire, wish'.

*yazamaide-* pr. 1 pl. Ātm. of  $\sqrt{yaz}$ - to worship; we worship. Skt. यजामहे. Pah. Ver. yazbahunom- Ir. yazom, 'I worship'.

*amavantom-* acc. sg. of *amavant-* adj. powerful, strong, derived from *ama-* sb. m. strength, force; Skt. अमवन्त-. Pah. amāvand.

*vərəθrājanom-* acc. sg. of *vərəθrājan-* Skt. वृत्रहन्, वृत्रचन्- adj. victorious, repelling an attack; *vərəθra-* sb. nt. +  $\sqrt{jan}$ - Skt. हन् 'to smite, to strike, to kill'. Pah. Ver. pərōzigar.

*vitbaešanjham-* acc. sg. of *vitbaešanjh-* adj. keeping off the hostilities or enmities, 'directed against enemies', 'keeping away from hatred'; derived from *vi-* pref. apart, asunder, away from, off, against and *tbaešanjh-* sb. nt. Skt. विषस्- hatred, enmity, offence from  $\sqrt{tbaeš}$ - to hate, to be hostile towards. to injure, to offend. Pah. Ver. yut-bēš. युद्भेश्, 'opposed to harm'.

*mazištām-* acc. sg. of *mazišta-* superl. of *mazant-* adj. Skt. महत्, माहेष्ट- greatest. campar. *mašyajh*, *mašyah-* greater. Pah. Ver. mahišt.

*ašahe-* gen. sg. of *aša-* nt. Skt. अश- truth, righteousness. Pah. hač ahrādīh. Aša originally meant Law or Truth, the Divine Order in Creation. somewhat like the conception of धर्म in India. In fact Aša meant to Iran what धर्म meant to India.

*sravaṇhām-* gen. pl. of *sravaṇjh-* sravah- sb. nt. word, saying, doctrine, hymn, from  $\sqrt{sru}$ - to chant, to sing; among the words, among the hymns. Pah. Ver. srav- srwb, a mere transcription of the Avesta.

*gāθū-* acc. pl. of *Gāθa-*, sb. f. Skt. गाथा- hymns, songs of praise, from  $\sqrt{gā}$ - to sing. to chant. Gāθas are regarded as the oldest portion of Avesta. Prof. Geldner concludes that "we have preserved for us in the Gāθas the quintessence of instruction or preaching which the oldest tradition put in the Prophet's mouth and left to be guarded in the circle of the faithful, his

school and privileged followers". We compare with this the judgement of another great savant Prof. Ch. Barth. that the Gāthās are "Verspredigten" i.e. Versified Sermons. See my introduction in Av. part I published by the V. S. M. Pune, 1962. Pah. Ver. gāsāu.

*spāntū-* acc. pl. of *spānti-* adj. f. holy, beneficent, bountiful. See Bailey BSOS Vol. VII, 1934, pp. 188-192 for the word *spānta-*. Pah. Ver. aśzōñk.

*ratu-xšaθrā-* acc. pl. of the comp. *ratu-xšaθra-* adj. f. ruling as *ratu-*; derived from *ratu-* the spiritual leader and *xšaθrā-* ruling. Here this is used as one of the epithets of the Gāthās. But in Aiwiṣruθrēma Gāh-Gāh IV.9, we find the same expression *ratu-xšaθrā-* as one of the epithets for an ideal woman and there the comp. word means (the holy woman) obedient to her husband, or whose ruler is her husband. The quotation runs as under : nāri-kām-ca aśaonīm yazamaide, frāyō-humatām-, frāyō-hūxtām frāyō-hvaršām, huš-hām-sāstām, *ratu-xšaθrām aśaonīm* i. e. 'And we worship the righteous woman, richest in good thoughts, richest in good words, richest in good deeds, well and properly instructed, ruling as Ratu and righteous'. cf. Vr. III. 4, Pah. Ver. rat xatāy, rat xatād.

*aśaoniś-* acc. pl. of *aśaoni-* adj. f. holy, righteous. Pah. Ver. aśrōß.

*Staota Yesnya-* acc. pl. of Staota Yesnya- Proper Name. lit. songs of praise and prayers. This name is used to designate 33 chapters of the Yasna. Prof. Geldner thinks that the Gāthā dialect is indispensable for Staota Yesnya. They include, at any rate, the five Gāthās, the Yasna Haptāñhāti and Hā. 14, 15, 54, 58 and three most ancient verses viz. Yaθā Ahū Vairyō, Aśem Vohū and Yejhē Hātām. Pah. Ver. stōt yast, stōt yasn.

*yā-* rel. pron. acc. pl. nt. which. Pah. Ver. kē.

*dātā-* acc. pl. nt. of *dāta-* laws, doctrines, rules, ppp. of √*dā-* to give, to establish, to ordain. Pah. Ver. dāt- a mere transcription of Av.

*añhōuś-* gen. sg. of *añhu-* ahu- sb. m. supreme lord, lord of judgement, judge. There is another meaning of this word in Av. viz. life, creation. There is a variant form of the word *añhu-* also found frequently, namely *ahu-* अहु. The -*ñ*- inserted before the -*h*- is governed by rather complex rules, and in the declension we find both the variants, *ahu* and *añhu* used side by side. So also *vohu-* and *vañhu-* वङ्हु. Pah. Ver. aṄān.

*paouruyehyā-* Gāthic form. gen. sg. of *paouruya-*, Skt. पौर्यः first, ancient, primeval, foremost. Pah. Ver. fratōm. This sentence *yā dātā añhōuś paouruyehyā* is borrowed from Yasna Hā. 33. 1. which is translated by Taraporewala thus : 'these (yā) are the laws of life's fundamentals'. Barth. translates 'according as it is with the laws that belong to the present life'. Prof. S. Insler translates thus : 'As in accord with those things, which are the laws of the

foremost existence ( The Gāθās of Zaraθuštra, Leiden 1975 p. 211 ). Prof. Hanns Peter Schmidt translates thus ' In order that it shall be brought to realisation by exactly these laws which are those of the pristine life ' ; vide his paper 'Form and Meanings of Yasna 33' 1985, p. 7. It may be added that second and third sentences of verse 2 are found quoted in Y. Hā. 55, sec. 5-6 and Hā 68.8 respectively.

For yeqhē Hātaū- see Y. Hā X.21; also cf. Prof. Dr. Hanns Peter Schmidt's Paper ' On the Origin and Tradition of the Avestan Yeqhē Hātaū Prayer ' in the proceedings of the AIOC XXth Session, Vol. II, Poona 1961, pp. 24-44.

**Yasna Hā LX****TANDAROSTI****Introductory Remarks :—**

Y. Hā 60 is known as Avestan “ Tan-druvistīh ”. The name means lit. “ health of the body ”, and the prayer is meant for invoking benedictions and blessings whether of the material world or of the spiritual world. This Hā or Ch. gives a very good idea of what the Zoroastrian conception of happiness is.

The first verse is borrowed from the Gāθā Uštavaiti Hā 43.3 and is very well fitted in this Hā. Verses 2–7 forms a part of the Āfrīnāyān ī Dahmān, which may be solemnized in honour of any member of the pantheon, to reverence him, to secure his favour or to thank him for benefits or boons received. See Av. Dev. Ed. pt. III, VSM, Poona 1978 pp. 933–936 and the introduction to Āfrīnāyān ī Dahmān on p. 34–35. Here verse 5 is really noteworthy and I give its translation as under :

In this house may Obedience triumph over disobedience !

may Peace triumph over discord !

may Generosity triumph over niggardliness !

may Love triumph over contempt !

may the true-spoken Word triumph over the word false-spoken !

may Asha – Righteousness triumph over wickedness !

In verse 6 of the text all manuscripts and printed editions give the reading “ ahmya ”, loc. sg. of the dem. pron. -a-, meaning ‘ in this ’. I suggest the better and correct reading ‘ vahmya ’ ‘ worthy of veneration, worthy of adoration ’ adj. from the noun vahma-, qualifying the noun Amēšā Spənta, the Bountiful Immortals, Holy Immortals. Moreover, I consider the words “ vohu yasnāmca vahmemca ” as interpolation, as the ideas are already expressed by the words vaŋhuš yasnaš-ca vahmaš-ca in the preceeding line.

The last five verses 8–12 are found in the beautiful prayer Hōš-bām- Av. Uša Bāmya i. e. the shining Dawn, which is generally recited before sunrise. It may be noted that verses 8–10 are repeated in Y. Hā 8.5–7; Y. Hā 11.12–14; Y. Hā 52.5–7; Y. Hā 68.16–18; and Y. Hā 71.26–28. In verse 11, the quotation ‘ šātō manā, vaštō urvānō ’ is generally found in the colophones of the Pahlavi Manuscripts with defective orthography. Prof. Bartholomae rightly corrects vahištō urvānō into voštō urvānō, which is supported by the Pah. ‘ kāmak ’. Vaštō means ‘ according to one’s will or desire ’. Instead of ‘ Āhūire ’, a peculiar form, there is a variant reading ‘ Ahura ’ which is very proper and accurate— voc. sg. The text of this verse seems to be transmitted in a bad state. I have followed the reading hənti, as given by Geldner instead of həntō. Moreover, I have inserted the predicate aŋhat̄ before vahištō aŋhuš in < > for the sake of clearness in the sense.

It may be pointed out here that the Tan-druvistih usually recited by Zoroastrians after the finish of the daily prayers during any Gāh is a small Pāzand prayer of a much later date probably composed by Maṇupatān Maṇupat Ātarpat ī Mahraspandān or by one of his immediate disciple during the Sassanian period ( 226-651 AD ). Readers' attention may be drawn to Av. Dev. Ed. pt. II, VSM. Poona 1962, p. 326 for the text of "Doā Tan-Darōsti", composed in Pāzand Language.

- 1 -

### Text

*Ał hvō vaŋhēuš vahyō nā aibī-jamyāł,  
yā nā ərəzūš savaŋhō pāfō sišōił  
ahyā aŋhēuš astvatō manavhascā,  
haiŋyēng ā stiš yēng ā-ṣaēti Ahurō,  
arədrō Өwāvāq huzēntrušə spən̄tō Mazdā.*

### Translation

And may that man attain to what is better than good, who may instruct us the straight paths to Bliss in this corporeal life as also in the spiritual and the true heights wherein Ahura Mazdā- the Lord Omniscient dwells ( he being ) sincere, possessed of good knowledge and bountiful like Thee.

### Notes

The first verse is borrowed from Gāθā Uśtavaiti Hā 43.3.

*at-* adv. and, yes, then, therefore, thus; Skt. अत्; *at-ca*, meaning ' moreover '. Barth. ( Air. Wb. 68 ) considers this as an introductory particle, which is not translatable, usually standing at the beginning of a clause or a pāda. Pah. Ver. ētōn = ' thus, in this manner '. Skt. अथ.

*hvō*—nom. sg. m. of the refl. pron. *hva-* Skt. स्वः; he himself. When used with another noun *nā*, it has the force of an emphatic adj.; so *hvō ... nā* may be translated ' that man ' ' the very man ' or ' assuredly the man ' ( Barth. Air. Wb. 1844-45 ); cf. GAv. Y. 32.10 where we find the combination ' *hvō mā nā* ' i. e. ' each such man '. Here is added another emphatic particle *mā*. Pah. Ver. ā ḥy = unto him, for him. ( referring to Zaraθuštra ).

*vaŋhēuš*—gen. sg. of *vaŋhu-* *vohu-* Skt. वसु, good. Barth. ( Air. Wb. 1396 ) regards it as abl. sg. to be construed with the adj. *vahyō*. The abl. sg. and gen. sg. of all nouns except those ending in *-a*, are identical in Skt. Prof. A. V. W. Jackson ( Av. Gram. 265 ) remarks that in the Gāθā the abl. sg. is wanting and

that its place is taken by the gen. sg. But the fact is that in the Gāthā the abl. and gen. sg. of all nouns ( except those ending in -a ) are identical, as is the case in Skt. also. The -at̄ of abl. sg. in the -a- decl. has been extended to all other nouns in Later Av. Note that the abl. used here is the abl. of comparison. The word means ' than the good '. Pah. Ver. ī vēh ( ideogram śapīr ) of the good.

*vahyō-* acc. sg. nt. of compar. adj. *vahyajh-* *vahyah-* better. Barth. ( Air. Wb. 1405 ) mentions that ' better than the good ' has a special significance. It is the special spiritual level higher than what an ordinary man understands by the word ' good ' or ' happiness '. Kanga translates this phrase *vahyō* as ' supreme good ' or ' summum bonum ' ( Gāthā Bā Māēni p. 100 fn. ). Prof. Andreas translates the phrase *vahyō* as ' from the good to the better '. Both the phrases ' *vahyō* ' and ' *akāt̄ aśyō* ' occur together in Y. 51.6 and in Y. Hā 59.31. Pah. Ver. vēhīh, ideogram śapīrīh, ' goodness, excellence ', abst. noun from *vēh*-śapīr, adj. Prof. S. Insler translates the phrase ' what is better than good '. ( The Gāthās of Zaraθuštra p. 60-61 ).

*nā-* nom. sg. m. of nar- man. Skt. नृ-. See note *hvō* above. Pah. Ver. mart, ideogram gabrā.

*aibī-jamyāt̄-* opt. 3 sg. Par. of *gam-* ( *jam-* ) Skt. गम्- with *aibi-* Skt. अभि- pref. to attain; may he attain to, may he reach. Pab. Ver. *apar rasēniś*, participium necessitatis, shall reach. In Av. there is another word *nam-* to go, Turfan Pah. *nam-* *prnm'nd*, nap- frnft. Pah. *franāmītan*, *franaftan*, *franāftan*; cf. Y. 46.1 *kām nəmōi Zām*, *kuθrā nəmōi ayənī-* ' to what land shall I go, whither am I to go ? '.

*yō-* rel. pron. nom. sg. m. who. Pah. Ver. kē, ideogram MWN= *mūn*= who. This is a special Gāthic form; the Later Av. uses generally *yō-*.

*nā-* First per. pron. acc. pl. or dat. pl. us, unto us. Pah. Ver. ān i ēmā = ' of us '. Skt. नः अस्मन्यम्.

*ərəzūš-* acc. pl. of *ərəzu-* adj. m. Skt. रजु- right, straight; *razišta* is the superl. of *ərəzu*, meaning most righteous, most just. In RV. we notice the word *rajistha* as superl. of *rju-* right, straight, which is often used with reference to the path and once it is used in RV. ( VIII. 51.2 ) for the three Ādityas- Mitra, Varuṇa and Aryaman. There is a compound word *ərəzuxdā-* adj. ' truly-spoken ' in the Av. cf. *ərəzuxdəm vācim* in Y. Hā IX.25 and *aršuxdō-vāxš* in para 5 below. This word *ərəzu*, when it is sb. m. means ' finger '. Pah. Ver. *apēčak*=pure, immaculate spotless.

*savaṇhō-* gen. sg. of *savaṇh-* or *savah-* nt. Skt. शब्दस्- meaning ' bliss, happiness '. The usual meaning in the Gāthās is the ' eternal happiness ' but

In the Later or YAv. it is used either for material or spiritual bliss. Skt. Ver. 'lābhah'. Kanga compares the word with Skt. शक्ति meaning 'spiritual power or strength'. Prof. S. Insler translates savājhō by 'of the Mighty One' and refers it to Ahura Mazda, the Lord Omniscient. Thus the form belongs to savah- mighty = Vedic śavás. And he quotes in support of the meaning GAv. 33.11a yē səvištō Ahurō. Adj. savah- also occurs in 28.9c : išō xṣaθrəmcā savājhām, i. e. 'the powers and mastery belong to (you) mighty ones and 51.2c. vahmāi ... savajhō 'for the glory of the Mighty One' (Gāthās of Zaraθuštra. p. 232). Pah. Ver. sūtōmand- adj. 'beneficial, advantageous'.

*paθō-* acc. pl. m. of *paθ-* panti- Skt. पथः, पथः path way. See Reichelt Aw. Elem. §§ 353.2, 363. Decl. of Av. *paθtan-*, *paθ-* m. = Skt. pánthan, path m. cf. Whitney Skt. Gram. 433. The word follows partly the -an decl. (strongest stem *paṇtān*, strong stem *paṇtan*, partly the suffixless consonant decl. (weak stem *paθ-*). sg. nom. *paṇta*, *paṇtā*; acc. *paṇtānem*, *paṇtam*; inst. *paṇa*; abl. *paṇtat*; gen. *paθō*; loc. *paīθi*. pl. nom. *paṇtānō*; acc. *paθō*, *paθa*; gen. *paθām*. Note : Transfers to the ā-decl. f. are : sg. acc. *paθām*; gen. *paθayā*; pl. acc. *paθā*; vide Jack. Av. Gram. § 310 p. 90-91. Pah. Ver. rās- 'path'.

*sīśōdī-* opt. 3 sg. Par. of √sāh- Skt. शास्- to teach, to instruct, to inform. Barth. (Air. Wb. 1574) remarks that this stem governs two accusatives as in Skt. sāsti, aśiṣat, sīstah; pr. sāh- sīša, sāhī; ppp. sīṣta-, sāsta; sb. f. sāsnā, cf. Skt. sāsana- sb. nt. meaning 'teaching, doctrine, command'. Pah. Ver. āmīzīšn from inf. āmōxtan- to teach.

*ahyā-* gen. sg. of dem. pron. a- Skt. अस्य, of this. This is GAv. YAv. has aŋhe or aŋ̄he. Pah. Ver. andar ēn 'in this'. Here ahyā gen. sg. used in the sense of the loc. sg. meaning 'in this'.

*aŋhēus-* gen. sg. of aŋhu- ahu- sb. m. Skt. असु- from √ah- to be, to exist; being, existence, life, world. Pah. Ver. aṄān = 'worlds, existences, lives', pl. of aṄ.

*astvatō-* gen. sg. of *astvat-* adj. corporeal, material, terrestrial. Skt. अस्थन्वन्त्, अस्थिमन्त्; derived from *ast-* bone + *vānt* suf. denoting possession. Pah. Ver. astōmandān.

*manājhascā-* gen. sg. of *manājh-* manah- m. adj. lit. pertaining to the mind or spirit, as distinguished from *astvat-* corporeal, material. The word is used in the Gāthās to mean 'spiritual'; cf. Gāthā Hā 28.2 : ahvā astvatas-cā hyat-cā manājhō; cf. Y. Hā 57.25 (Srōś Yt.) ahe aŋhēus yō astvatō yas-cā asti manahyā. Pah. Ver. ut kē-č mēnōkān = 'and that which is spiritual'.

*haiθyāng-* acc. pl. m. of *haiθya-* true, correct, right; Skt. सत्यः; inst. sg. *haiθyā* and acc. sg. *haiθim* as adv. meaning truely, indeed, verily. Pah. Ver. āskārak- 'obvious, evident, clear'.

*ā stīś-* ā is prep. meaning 'to' and stīś is acc. pl. of sti- f. world, existence; derived from √ah- to be, to exist ( Barth. Air. Wb. 1592 ). Geldner reads āstīś and translates 'subjects'. In Vend. II. 40, we find the compound stīdāta, 'made in the world or artificial' ( Taraporewala ). In the Veda the word sti- is m. and means 'members of the household'. Prof. Humbach translates ā-stīś 'provided with possessions'. Prof. Insler analyses the word ā-sti- 'height' as ā-st-i and thus combines it with Vedic ā sthā 'climb, mount'. Thus it is more philologically related to the Vedic type ni-dh-i 'treasury'. cf. also paity-ā-st-i 'firm foundation' occurring in Gāθā Hā 53.3 ( ibid p. 232-233 ). Pah Ver. translates it by ān stī with a commentary ku rōšnak ku Tan ī passēn bavēt, i. e. 'that existence' i. e. 'it is clear that the Final Body or Resurrection will take place'.

*yajg-* rel. pron. acc. pl. m. whom. Skt. यान्, used in the sense of the loc. pl. meaning 'wherein'. Pah. Ver. andar ān, meaning 'in that, in it'. Pah. Ver. supports the meaning 'wherein, in which'.

*ā-śaēti-* pr. 3 sg. Par. of √śi- Skt. क्षि- to dwell, with ā- pref. he dwells. Pah. Ver. mānēt, ideogram katarūnēt, 'he dwells, he remains'.

*Ahurō ... Mazdā-* nom. sg. of Ahura- Mazdā- m. Proper Name, Lord Omniscient. Pah. Ver. Āhrmazd. See the paper 'The Name Ahura- Mazdā', by Prof. R. G. Kent in Oriental Studies in honour of Cursetji Pavri, Oxford, 1933.

*arədrō-* adj. nom. sg. of arədra- religious, pious, trustworthy, true. Barth. ( Air. Wb. 195 ) translates 'faithful'. Prof. Andreas translates 'full of insight' with a query mark. Prof. Insler renders it by 'sincere in the light of Sogd. 'rōwk and OPer. ardumanīś, 'sincere-minded'. Prof. Humbach connects the word arədra- with √ard- to be successful, to prosper, and translates ' bringer of prosperity, furtherer '. K. E. Kanga ( Av. Dict. p. 46 ) postulates a stem √arəd- to worship, to dedicate and translates 'one who dedicates an oblation in worship; an offerer, a bestower'. Taraporewala translates 'a devotee, a faithful worshipper' and states that Skt. ārdra meaning 'warm hearted, full of feeling' is cognate and derives the word in question from √ard- to stir, to set in motion, ( vide The Divine Songs of Zaraθuštra p. 372 and p. 411 ). Prof. W. B. Henning connects the Av. word arədra- with Sogd. 'rōwky, 'yw'rōkw'; vide Gershevitch, Grammar of the Manichaean Sogdian § 154, p. 22. Skt. Ver. 'dakṣinādātā ( Y. 43.3 ); dakṣināpravṛtih ( Y. 34 ). Pah. Ver. rāt, rād- adj. 'generous, liberal'.

*θwāvəs-* nom. sg. m. of θwāvant- 'like unto Thee' ( Barth. ); derived from θwā-, 2 per. pron. acc. sg. thee; Skt. त्वम्, त्वत् + vant, vat- Skt. वत्, वन्, suf. denoting possession and in some special case 'like to, resembling'. The Skt. त्वावत् is used in the same sense. cf. Jack. Av. Gram.

§ 857, note 2, which I quote as under - ' A few words, chiefly pronominal derivatives in -vant, have the meaning ' like to ', ' resembling ', cf. Whitney, Skt. Gram. § 1233f. Examples are : Av. *mavant-* like me, Skt. मावन्त्; Av. *θwāvant-* like thee, your grace = Skt. त्वावन्त्. So also Av. *vīsaitivant-* twentyfold; Av. *satavant-* hundred-fold. In these last two examples suffix vant- is used for multiplicative adv. Prof. Taraporewala translates the word ' absorbed in thee ', or ' merged into Thee '. Skt. Ver. gives *tvat-tulyah*; Pah. Ver. *tō hāvand*, ' like unto Thee '.

*huzēṇtu-* nom. sg. m. of *huzēṇtu-* ' possessed of good wisdom ' (Barth.); possesssing good understanding ' (Kanga); derived from *hu-* Skt. हु-good + *zēṇtu-* wisdom, understanding; from √*zan-* to know to have knowledge. cf. Skt. सुज्ञ. The -ə- at the end is metrical or it may be a 'glide vowel' to help the pronunciation of the two sibilants following one after the other. Prof. Insler translates *huzēṇtu-* by ' of good lineage, noble ' and remarks that the word may be compared with Vedic सुज्ञात- and lies at the basis of *haozaθwa-* occurring in GAv. Y. 45.9. This word occurs in Y. 46.5 and 49.5 as well. Pah. Ver. ī ḫap šnāsak, ' of good sense, of good knowledge '. This Pah. word also means ' a good savant '. cf. also *haozaθwaca* in Y. Hā 57.23, inst. sg. nt. ' through good or great wisdom ' (Kanga); ' through reverence or gracious knowledge ' (Prof. Jackson); ' through good knowledge ' (Barth. Air. Wb. 1738 ).

*spəntō-* nom. sg. of *spənta-* adj. m. bountiful, beneficent, divine; compar. *spanyah-* *spanyaŋh-*; superl. *spəntōtama-* *spəništa*. Pah. Ver. *aβzōník* adj. ' increasing, bountiful '. Skt. Ver. *mahattarah*, *mahattamah*, *gurutarah*. cf. Y. Hā IX.22, *spānō*, acc. sg. of *spānah-* nt, holiness, sanctity, and 27, *spananjha-* inst. sg. of *spananjh-*, through holiness or sanctity. Also cf. Y. 62.4 *spānō*. It is difficult to quote Skt. parallel for the word *spənta-* f. *spəntā*. For further details, see Bailey's article ' Iranian Studies III ' in BSOS Vol. VII pt. 2, 1934 pp. 288-292.

- 2 -

### Text

Tā ahmi nmāne jamyārəš, yā aśaonām x̄snūtasca aśayas-ca vyādaibiś-ca paitizāntayas-ca; us nū aiñhāi vīse jamyāt aśomca x̄saθrəmca, savas-ca, ḫarənas-ca x̄saθrəmca, darsñō-frat̄maθwəmca aiñhā daēnayā, yał Āhurōiś Zaraθuśtrōiś.

**Translation**

May these which are the propitiation, rewards, gifts and warm reception of the righteous ones come into this house! may there now arise in this village righteousness and sovereign power, happiness, glory and easeful life or comfort and long-enduring-predominance of this Religion which is of Ahura and revealed by Zaruṣtra !

**Notes**

*tā* - nom. pl. of dem. pron. ta- f. Skt. त- these. Pah. Ver. Ḍyśān, 'they'.

*ahmi* - loc. sg. of dem. pron. aēm- nt. Skt. अयम्- in this. "The demonstrative aēm-, as in Skt., is made up from defective stems a-, i-, ima-, ana- = Skt. a-, i-, ima-, ana- combined to fill out a complete declension" Jack. Av. Gram. § 422.p. 120. Skt. अस्मि, Pah. Ver. Ḍ ēn, 'to this, for this'.

*nmāne* - loc. sg. of nmāna- sb. nt. house, abode. GAv. dēmāna- from √dam- to dwell; cf. Skt. दम्- sb. m. house. Pah. Ver. mān, 'house, abode'. See sec. 5 below.

*jamyārāś* - benedictive 3 pl. Ātm. of √jam- to come, to go; may they come. pr. jam- jim- jām- ḡm-, ḡm-, ga-; caus. ḡma-, Yma-, jāmaya-; s-aor. jāngh-, jaŋh-; perf. jañm-; ppp. gata-, Yemata-. Pah. Ver. rasānd, 'may they reach'.

*yā* - rel. pron. nom. pl. f. Skt. या: which. 'As in the nouns, so also in the pronouns the nt. pl. often assumes the form of the f. or rather interchanges with it' (Jack. Av. Gram. § 383 and § 404). Pah. Ver. MWN=Ir. kē, 'who, which'.

*aśaonām* - gen. pl. of aśavan- adj. m. Skt. अतावन्- righteous, holy; of the righteous. Pah. Ver. ahrōbhān, righteous. The decl. of Av. aśavan- m. shows in weak cases aśaon-, aśāun. See Jack. Av. Gram. § 313 and § 62. Note 1.

*xśnūtasca* - nom. sg. of xśnūta- ppp. of √xśnu- to be pleased, content with, to satisfy, to rejoice, used as a noun, meaning, satisfaction, rejoicing, joy; pr. xśnu-, kuxśnu-; des. cixśnuša-; iterative xśnāvaya-; s-aor. xśnaoś-; ppp. xśnuta-. There is another Av. word xśnaoma- sb. nt, from the same stem meaning 'satisfaction, blessing, joy'. ca = and. Pah. Ver. śnāyēnitārih, 'praise, propitiation, satisfaction'.

*aśayasca* - nom. pl. of aśi- sb. f. lot, merit, reward from √ar- to grant, to allot. When the word Aśi- is used in the sg. it is the name of the Deity with the epithet vaṇuhī-; ca = and. Pah. Ver. tarskāyīh, 'reverence, respect'.

*vyādaibiśca*— inst. pl. of *vyādā*— thanks, reward, recompense, gifts, used in the sense of the nom. pl. ( Barth. Air. Wb. 1478 ). Barth. quotes from *Pursiśnīhā* 39 *narś-ca aśaonō xṣṇūtīm-ca, ārōtīm-ca, vyādas-ca, paiti-zāntayasca*, meaning, ‘rejoicing, benediction, gift, and warm-welcome of the righteous man’. K. E. Kanga ( Av. Dict. p. 514 ) derives the word from *vi+ā+daibi-* √*dab*- Skt. दभ्- to deceive and translates ‘openness or freedom from deceit’, and gives a separate entry in the Dict. p. 305 for *paiti-vyādā* occurring in Y. Hā 38, meaning ‘gifts made in return (i. e. as reward) for worship’. This Av. word is translated into Pah. Ver. *pat yut dahiśnīh*, ‘by means of different gifts’. Barth. translates *paiti-vyādā*— ‘paying out again’. The word *vyādā* is derived from *vi+ādā* GAv. *ađā*- YAv. sb. f. nt. meaning, ‘recompense’ ( for deeds done during life ), allotment, from √*dā*- to give.

*paiti-zāntayasca*— nom. pl. of *paiti zānti-* f. warm reception, welcome from √*paiti-zan-* to receive a guest, to welcome, to acknowledge. Pah. Ver. *bē patgrīśnīh*. cf. the word *paiti-zāntō* in Y. Hā 57.14 and 35 : nom. sg. of ppp. of √*zan-* to know with *paiti-* pref. welcomed. Pah. Ver. patgrift. In the Veda प्राति-जन् ( प्रतिज्ञा means ‘to acquiesce, to approve, to accept as one’s own ’ [ Grassman Wörterbuch 500 ] ). This Vedic meaning is not appropriate here in the Av. passage; cf. Yt. Fravartēn ( Yt. XIII ).50. *kō paiti-zanāt* = who will welcome us. cf. Āfrīnaśān Artāk Fravaxś, para 3; √*paiti-zan* ‘faire fête’ ( E. Beuveniste ); ‘acknowledge, recognise’ ( Barth. Air. Wb. 1659 ); cf. Sogd. *ptz'n-*, Khot. *paysān*, Paštō *pežandəl*.

*us-jamyāt*— opt. 3 sg. Par. of √*jam-*, gam- to go, to come, with us-pref.; may it arise. Pah. Ver. *ul rasāt* = ‘may it come up, may it reach’.

*nū*— adv. certainly, verily. In Skt. the word is found as both नु and नू and Grassmann notes that the former is never used at the beginning of a sentence or a clause. He also remarks that when *nū* is used with a verb in the impv. it implies that the action is about to begin immediately. In Av. it also means ‘now’; cf. Pah. Ver. *nun* ‘now’, sometimes found combined with the encl. particle *cit*, even now.

*aiñhāi*— dat. sg. of the dem. pron. *aēm-* f. for this. Pah. Ver. *ō ēn* = ‘to this’. Skt. अस्यै.

*vīsē*— dat. sg. of *vīs-* sb. f. Skt. विश्- lordly manor or castle, settlement, homestead, village, community, clan. cf. Greek *oikos*, ‘house’; Lat. *vicus*, ‘village’. OPer. inscr. *viθ*; Pah. Ver. *vīs*.

*aśām-ca*— nom. sg. of *aśa-* sb. nt. Skt. ऋत्- righteousness, Truth; ca, meaning, and. Pah. Ver. *ahrādīh*, ‘righteousness, truth’. cf. OPer. *arta*; MPer. *ard*.

*xšaθrem-ca-* nom. sg. of *xšaθra-* sb. nt. (1) dominion, reign, kingdom; (2) kingly or supreme authority, sovereign power, command; (3) possessions ( Bailey ). *Xšaθra* Vairyā lit. the wished-for Sovereignty is a personification of the Ahuric Sovereignty, and of the Ahuric Kingdom. As divinity or the Bountiful Immortal Aməšā Spənta- he seems to have been particularly the deity of war, appearing as such on coins and the genius presiding over metals. cf. *vasō-xšaθra-* ruling at will; *dus- xšaθra-* wicked sovereignty or rule; *hu-xšaθra-* good kingdom or good sovereignty. Pah. *xaṭādīh-* 'sovereignty, kingdom'.

*savasca-* nom. sg. of *savajh-* or *savah-*, sb. nt. bliss, happiness; Skt. शब्दः ; also advantage, benefit; from √*su-* to be useful, to be profitable; 'prosperity' ( Bailey ). In the Gāθās, we notice the thematic form of *savah-* i. e. *sava-*; cf. GAv. *savā-* Hā 30.11; *savōi-* acc. du. 43.12 (the du. implies happiness and misery, reward and punishment- a sort of ekaśeṣa dvandva comp.); *savā-* 44.12. blessed gifts; 45.7 salvation. Pah. Ver. *sūt*, meaning 'benefit, advantage, profit'. See *savajhō*, above.

*xarənasca-* nom. sg. of *xarənah-* sb. nt. glory, majestic splendours; good fortune, divine grace. According to Prof. H. W. Bailey, the original primary meaning of *xarənah-* seems to have been 'a thing obtained or desired', thence 'a good thing', 'a desirable thing, possessions, good things'. A Zoroastrian author of the Persian rendering of Pah. Text Mēnōk ī Xrat would render MPer. *xaṛrah-* by the NPer. *xaṣṭa-* 'possessions, prosperity'. Pah. Ver. ideogram gadman; Ir. *xaṛrah-*; derived from √*xaṛ-* Skt. स्वर्, to shine, and this Av. word *xarənah-* *xarənajh-* has almost exactly the same sense as the तेजस् of the Skt. literature. The words स्वर्, सूर्य, स्पर्श, Lat. sol, NPer. khoreh are cognates. cf. V. Hā IX.4 : *xaṛənajhūhaštəmō*, most glorious, most illustrious, most resplendent; superl. of the adj. *xaṛənajhvant-*. Zamyāt Yašt mentions two types of *xarənah-* : (1) *kavaēm* *xarənah-* kayaman glory or kingly glory; (2) *a-xarəta* *xarənah-* unseizable glory.

*xaθrem-ca-* nom. sg. of *xaθra-* sb. nt. comfort, happiness; felicity, easeful life ( Bailey ). Barth. ( Air. Wb. 1876 ) derives the word from *hu-āθra-* Aryan \**sū-āθra-* which gives the clue to its original meaning 'glory' and says that the original meaning of this word is 'well-being' or 'happiness' and adds that it means a place where one can find happiness, i. e. the Blessed Realm. Etym. is doubtful. Pah. Ver. *xaṛih* = 'ease, comfort'.

*darəyō-fratəmaθwəmca-* nom. sg. of *darəyō-fratəmaθwa-* nt. long enduring or lasting principle, long lasting commandership or sovereignty, long-continued predominance; derived from *darəyā-* *darəga-* adj. Skt. दीर्घं- long + *fratəma-* Skt. प्रथम- first, foremost + *θwa-* Skt. त्व- gerv. suf. or

abst. noun suf. Pah. Ver. ī dēr frāctōm patīh, 'everlasting supreme leadership'. Which is further explained by the gloss pēśopādīh, pēśopāyīh 'pontifship'. See Barth. Air. Wb. 695. See my paper in Ācarya Dr. Vishva Bandhu Commemoration Volume.

*aiñha-* dem. pron. gen. sg. f. of this, Skt. अस्या; see *aiñhe* in V. IX.4. Pah. Ver. ī ēn.

*daēnayā-* gen. sg. of *daēnā-* sb. f. faith, religion. Pah. Ver. dēn; from √di- Skt. धी- to perceive, to think out. The word is always tri-syllabic *daēnā*. It has two meanings- (1) the inner self, the higher self ( of man ); conscience, (2) Revelation, Faith, Religion. It is conscience that enables us to perceive what is right and what is wrong and it is closely connected with the emotional part of our being and corresponds to the Skt. *antaḥkaraṇa*. Here meaning is 'of the Religion'.

*Āhurōiś-* gen. sg. of *Āhūri-* adj. Ahurian, pertaining to Ahura. Pah. Ver. ī Ōhrmazd.

*Zaraθuštrōiś-* gen. sg. of *Zaraθuštri-* adj. revealed by *Zaraθuštra*. Pah. Ver. ī Zartōšt.

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#### Text

*Asišta nū aiñhat hacā viśat gāuś buyāt, asištəm aśəm, asištəm narś aśaonō aojō, asištō Āhūriś tkaešō.*

#### Translation

Now may there always be prosperity within this clan, always righteousness, always the power of holy man, and always the Law of Ahura !

#### Notes

*asišta-* Barth. ( Air. Wb. 1547 and 210-211 ) takes it as ppp. of √sīd- Skt. छिद्- to split and translates 'undisturbed', Skt. छिद्यते, चिच्छिदे. pr. siđya-; perf. hisiđ-; with prefixes ava- and parōit-, to split as under. Kanga remarks that the original form is *āsišta-* and translates 'always', 'swiftest' ( Dict. p. 55 s. v. *asišta- āsišta-* ). Prof. James Darmesteter derives the word *asista-* from a- neg. particle + *sista-* cut off from √syañh- and translates 'that which is not destroyed, i. e. eternal'. Pah. Ver. a-nasēniś, 'indestructibility, disappearance, not vanishing'. Skt. Ver. anaśvara, 'missing'. In Āfrīnañ ī Dahmān the Av. word is translated by *an-apasēniś*, lit. not destruction, i. e.

- permanence. This word occurs four times in the same para : asištem- twice, nom. sg. nt. of asišta- and once asištō- nom. sg. m. of asišta-.

*nū-* adv. now, verily, indeed. See para 2 above. Pah. Ver. nun.

*aijhat-* dem. pron. abl. sg. f. from this. See aijhāi, dat. sg. in para 2 above. Pah. Ver. hač ēn- 'from this'.

*visat-* abl. sg. of vis- f. village, clan, community. See visē in para 2 above. Pah. Ver. vis.

*gāuś-* nom. sg. of gao- gāu- m. f. Skt. गौ- cow. Pah. Ver. gōspand- 'beneficent animals'. Dr. Taraporewala says : 'sg. used in a collective sense. This implies prosperity'.

*būyāt-* opt. 3 sg. Par. of √bū- to be, to become, Skt. भु- cl. 1. may be, may become. Pah. Ver. bavāt.

*aśom-* nom. sg. of Aśa- nt. Skt. अस्त- truth, righteousness. Pah. Ver. ahrādīh.

*narś-* gen. sg. of nar- m. of the man. Skt. नर्; see Jack. Av. Gram. § 332 for full decl. of the word nar-. Pah. Ver. martān. pl. 'men'.

*aśaonō-* gen. sg. of aśavan- Skt. अशावन्- adj. m. holy, pious, righteous. The van- stems are declined like those in -an, -man, but in the weak case-forms the va- becomes ( by samprasāraṇa ) -u-, which coalesces with a preceding -a- into -ao or -āu. For the decl. of this word aśavan- which is frequent in the Av. see Jack. Av. Gram. § 313 p. 91. Pah. Ver. ahrōbhān-, pl. 'righteous, holy, pious'.

*aojō-* nom. sg. of aojah-, aojaṇh- sb. nt. strength, power; Skt. औजस्- adj. aojahvant- Skt. औजस्वन्त्- strong, powerful, aojiṣṭa- adj. superl. of uṛya- Skt. औजिष्ठ, strongest, very strong; aojyaṇh-, aojyah- compar. Pah. Ver. ḍōz : strength, power, might, which is further explained by the gloss pattukīh- 'endurance, patience, perseverance'.

*āhūriś-* nom. sg. of āhūri- adj. pertaining to Ahura, devoted to Ahura ( Mazdā ), Āhūrian.

*tkaēśō-* nom. sg. of tkaēṣa- sb. m. doctrine, Law, dogma from √kiś- to teach, to promise, to attribute. pr. cōiś- ciś, cinah- cinasti- 3 sg. alone or with pref. para- or frā- meaning 'teaches'. cf. Ahurō-tkaēṣa- Law of Ahura. paoiryō-tkaēṣa- foremost leaders of the Faith. Pah. Ver. Ōhrmazd- dātistānīh, Law of Ōhrmazd and this is further commented upon by the commentator thus- pēśemārīh ut pasēmārīh, būt ke Ōhrmazd dātōbārīh göft vičēr dātōbārīh kartau i. e. prosecution and legal defence- there was ( some one ) who said : 'The judgement of Ōhrmazd in the dispensation of decision and justice'.

- 4 -

*Jamyən iθra aśāunəm vaṇuhīś sūrā spəntā fravašayō, aśōiś baešaza  
hacimnā, zəm-fraθaŋha, dānu- drājaŋha, hvar- barəzaŋha,: ištē vəṇhaŋhəm.  
paitištātē ātaranəm, fraša-vaxšyai rayəmcə xarənaŋhəmca.*

### Translation

May the excellent, heroic, and beneficent Fravašis of the righteous come hither,<sup>4</sup> accompanied by the healing-virtues of (their) blessings as wide as the earth, as long as the rivers and as exalted as the Sun, in order to desire the possession of good things, and in order to withstand the oppressors (or misfortune), for the greater increase of the splendour and of the glory (or of riches and fortunes) !

### Notes

*jamyən*- opt. 3 pl. Par. of  $\sqrt{jani}$ - gami- to come, to go; may they come. See *jamyārəś* para 2 above. Pah. Ver. rasānd, 'may they reach'.

*iθra*- adv. here, hither (referring to place and direction). Pah. Ver. o ēdār, 'hither'. Skt. अत्र.

*aśāunəm*- gen. pl. of aśavan- Skt. अस्तावन्- holy, righteous, pious; cf. aśaonəm- para 2 above. See Jack. Av. Gram. § 313 and § 62 note 1; 'of the righteous'. Pah. Ver. ahrōbhān.

*vaṇuhīś*- nom. pl. of vaṇuhī- vaṇhvī- adj. f. good, excellent; Pah. Ver. vēhān.

*sūrā*- nom. pl. of sūrā- adj. f. brave, heroic, strong, powerful; Prof. Bailey translates 'prosperity bringing' on the basis of the Pah. Commentators' understanding of the word 'sūt' i. e. benefit, profit. Pah. Ver. aβzārān- 'efficacious'.

*spəntā*- adj. nom. pl. of spəntā- f. beneficent, bountiful; Pah. Ver. aβzōnikān, 'increasing, bountiful'; for further details see Bailey's article Iranian Studies III in BSOS Vol. VII, pt. 2, 1934, pp. 288-292.

*fravašayō*- nom pl. of fravaši- sb. f. guardian spirit, fravaši. Y.Hā 26.4 and Yt.XIII ( Fravartēn Yt. ) 149 give the constitution of the human being according to Av. In another passage Y.Hā 55.1 another list is given of the constituents of the human being, which however contains seven distinct principles instead of five as mentioned in Y.26 and Fravartēn Yt. These are the only passages in the Av. where the five-fold and seven-fold principles of the constitution of the human being are mentioned. These are : ahu- life,

force. Skt. असु ( प्राण ); daēna- conscience, heart, inner ego- Skt. अन्तःकरण; baoḍah- perception, intellect Skt. बुद्धि; urvan- soul or spirit Skt. आत्मन्; Fravaši-Guardian Spirit. Pah. Ver. fravahr, Etym. of the Av. word is doubtful. It is better to retain the original Av. word in the translation.

aśōiś- gen. sg. of aśi- blessing, reward resulting from treading the path of Aśa; fortune, goddess of Fortune or Reward. Prof. Bailey translates 'Fortune'. Pah. Ver. ān i Ahriśvāng i. e. 'of the yazat Aśiś vaṇuhī'. Aśi. lit. means 'lot, merit, reward'. The divinity who distributes the lots, especially to the good ones; goddess of wealth earned by piety; she is the protectress of matrimony. Aśi Yašt Yt. XVII is dedicated to her. Lit. aśi-> \*arti means 'thing attained' from the verbal root ar- to get, to obtain. The common noun occurs in the sense of what is acquired, either by luck or merit. In the Gāθās the word has the latter implication. She has the epithet 'mazā-rayi', great-gifted or treasure-laden in addition to the standing epithet vaṇuhī.

baeśaza- acc. pl. of baēśaza- Skt. भेषज्- (1) adj. healing, curative; (2) sb. nt. remedy, medicine, healing virtue; baēśazyā- den. pr. to give health, to cure. baēśazyā- adj. Skt. भेषज्य- healing, curative, having healing properties; baēśazyāī- inf. in order to bring health, baēśazyōtara- compar. of baēśazyā- more healing; baēśazyōtēma- superl. of baēśazyā- most healing or health-giving. Pah. Ver. bēśāziśīh.

hacimnā- nom. pl. of hacimnā- f. pr. part. Ātm. of √hac- Skt. सत्- to follow, to associate, to accompany; when used with an acc. it means to bring to, to carry ( Barth. ). Here the acc. is baēśaza-. Pah. Ver. apāk, 'with'.

zəm-fraθaṇha- acc. pl. nt. adj. qualifying the noun baēśaza; wide as the earth. Pah. Ver. zamīk-pahānād; pāz-zamīn-pahānā- cf. Yt. X ( Mihr Yt. ) zəm-fraθō, para 44 and zəm-fraθā, 95.

dānu-drājaṇha- acc. pl. nt. adj. qualifying the noun baēśaza-; as long as the river. Av. dānu- river + drājan- length, long, Vedic dānu- means 'dew' or 'trickling drops of water'. For drājanha- See Y.IX.26. Pah. Ver. rōt- drahanād.

hvarə-barəzajh- acc. pl. nt. adj. qualifying the noun baēśaza-, as high as the Sun; derived from hvarə- Sun+barəzajh- height. Pah. Ver. ḫaršēt-bālād. Note that this phrase is used in Grand Bundahišn p. 175,l.12 in reference to nēvakīh, 'good things, goodness': zamīk pahnād ut rōt drahanād ut ḫaršēt bālād ān nēvakīh <hač Ariśvāng> bē rasēt, meaning 'these good things or this good fortune may reach as wide as the earth, as long as the river and as high as the Sun, from the yazat of wealth Ariśvāng'. Here nēvakīh expresses the same idea as ḫarənah-, glory, good things.

*iṣṭe-* dat. inf. from  $\sqrt{iṣ}$ - to rule, to possess, to seek for, to desire, to wish; in order to wish, with a view to desire. cf. Skt. iṣati, ichhati, esiyati; eṣayati, iṣṭah. pr. iṣa-, iṣasa, aēṣaya-; fut. aēṣya-; ppp. iṣta-; Pah. Ver. ēstēnitār hēnd.

*vaiñhaṇhām-* gen. pl. of *vaiñhaṇh*, compar adj. of *vohu* or *vaiñhu*- Skt. वृ- good; the possession of good things. Pah. Ver. vēhikān, 'the good ones, the faithful'.

*paitiṣṭātāe-* dat. inf. of *paitiṣṭāti*- from  $\sqrt{stā}$ - to stand with *paiti*- pref. for the withstanding of; for restraining of, for the overthrow. Pah. Ver. apāč ēstēnitār.

*ātaranām-* gen. pl. of *ātara*- sb. m. oppressor, aggressor, invader, from  $\sqrt{tar}$ - Skt. त्- to attack ( Barth. Air. Wb. 316 ). Prof. Bailey translates 'of misfortunes'. See V. XII.4 *ātarāiś*, which Prof. Reichelt translates, 'pernicious ( i. e. enemical ) to ', with gen. and takes it as adj. Pah. Ver. Vattarikān 'the worst people, most wicked persons'.

*fraša-vaxšāi-* dat. inf. of  $\sqrt{vaxš}$ - to increase, to wax with *fraša*. GAv. fəraša- "suitable, fit, ready" or forth, forward; for the advancement, for the furtherance, 'for the greater increase' ( Barth. ). Pah. Ver. frāč vaxšāt, 'increased forth, enhanced'. Here *fraša* is rather 'forward' ( Pah. frāč ) than the OPer. *fraša*- 'wonderful'. Prof. Bailey says : " In the compound *fraša-vaxšyāi*, for the increase of.....applied to *ray*- 'wealth', it now becomes possible to explain by 'invigorated growth', 'vigorous increase' and abandon my connection with *frānk*- 'forward'. " ( Vide Indo Iranian Studies in the TPS, London 1953, p. 25-26. )

*rayām-ca-* gen. pl. of *raē*- wealth, lustre, splendour from  $\sqrt{rā}$ - Skt. र्- to shine. See Jack. Av. Gram. § 277; acc. sg. *raēm* ( i.e. *rayām* ); inst. sg. *raya*; acc. pl. *rāyō*- GAv.; also *raēśca* YAv.; gen. pl. *rayām*, Pah. Ver. *ray*.

*śarənaṇhāmca-* gen. pl. of *śarənaṇh*- glory; of the glory. Pah. Ver. śarrah, ideogram gadman. ca- encl. particle and. See *śarənas-ca* in para 2 above.

- 5 -

### Text

Vainīl ahni nmāne sraośō asruštīm, āxstīs anāxstīm, rāitiś arāitīm,  
ārmaitīs tarō-maitīm, aršuxdō-vāxś miθaoxtēm vācīm, aśa-drujām.

**Translation**

In this house may Obedience triumph over disobedience !  
 may Peace triump over discord !  
 may Generosity triumph over stinginess !  
 may Reverence or Love triumph over contempt !  
 may the true-spoken Word triumph over the word false-spoken !  
 and may Righteousness-Truth triumph over falsehood !

**Notes**

*vainīt̄-* root aor. 3 sg. Par. of  $\sqrt{van}$ - to win, to conquer, vanquish; may conquer, may vanquish. Other meanings are : to excel, to surpass, to overcome; des. to seek to outdo; pr. *vana-*, *vīvējha-*, *vainīt̄*; perf. *vavan*, *vaon*; s-aor. *vēngh-*, *vēngh-*; ppp. *vanta-* with pref. *nī-*, to be victorious, to get possession of. Prof. Jackson thinks *vainīt̄* may be an opt. aor. 3 sg. with a weak ending ( Av. Gram. § 463 and 637 ) and translates 'let conquer'. Skt. अवनीत्- Pah. Ver. *vānihāt̄*=may be overcome, may be conquered, may be triumphed over.

*ahmi nmānē-* in this house, see notes in para 2 above. Pah. Ver. *hač ēn mān*=from this house.

*sraośō-* nom. sg. of *sraośa-* from  $\sqrt{sru}$ - to hear, to listen; it seems to mean 'obedience', the obeying or carrying out of the Law of Aśa, which is the Law of Ahura. Here the word *sraośa* is used in the literal sense of 'obedience' as can be seen from the translation. (2) Name of the yazata in the Zoroastrian Pantheon. Pah. Ver. *pat srōś* 'by means of obedience'.

*asruṣṭīm-* acc. sg. of *a-sruṣti-* sb. f. disobedience; derived from *a*- neg. particle not + *sruṣti-* hearing, listening from  $\sqrt{sru}$ - to hear, to listen+*ti-* abst. noun suffix. cf. Skt. सुष्टि-. This word forms an antonym of *sraośa*. But the neg. of Skt. सुष्टि- is not noticed in Skt. cf. Vend. Fragard 16.18 and 17.11 where we find *a-sraośa*- adj. lit. not listening, not obeying (the religious mandate); not obedient, disobedient. See Y.43.12 *asruṣṭa-* f. disobedience, disobeying (Barth. Air. Wb. 223). Prof. Andreas construes this *asruṣṭa* as acc. pl. nt. and remarks that a verbal adj. in -ta (i. e. ppp.) with the neg. pref. *a*- added might have the force of the future and translates 'it shall not be heeded'. cf. Av. *asruta-* adj. in Nir. Fragment 25, where the word means 'unheard, not heard, inaudible'. Skt. अश्रुतः.

*āxṣtiš-* (a) nom. sg. of *āxṣti-* sb. f. Pah. Ver. *āṣṭīh*. MPer, *āṣhti-* meaning 'peace'. Etym. is doubtful. Perhaps it is derived from \*āṣt̄, cf. Armen. loan word 'hašt̄', 'reconciled'. (b) He is the yazata presiding

over peace and friendship. Āx̄sti is clearly the divinity of victorious peace conquering the demon Anāx̄sti- demon of discord and dissention. See Kanga Av. Dict. p. 76 s. v. cf. Yt. X.29 : tūm āx̄stōiś anāx̄stōiśca Miθra x̄sayehe daxyunām, Vr. 7.1 and Srōś Yt.15 : āx̄stīm hām-vaintīm.

*anāx̄stīm-* acc. sg. of anāx̄sti- sb. f. discord, dissention; derived from an- neg. particle not + āx̄sti- peace. It is an antonym of āx̄sti- meaning 'peace, concord'. Pah Ver. anāx̄stīh- cf. Yt. X.29.

*rāitiś-* nom. sg. of rāti- sb. f. from √rā- to give, to dedicate; liberality, charity, generosity, bountifulness. cf. Skt. राति-, giit, oblation. Pah. Ver. rātīh. There is another word rāti- rāti- from √rā, meaning readiness to serve, to minister. cf. Skt. राति- adj. 'ready, willing'.

*a-rāitiś-* acc. sg. of a-rāti- sb. f. stinginess, miserliness, niggardliness, derived from a- neg. particle not+rāti- generosity, liberality. Pah. Ver. arātīh.

*ārmaitiś-* nom. sg. of ārmaiti- sb. f. meaning reverence or piety, right thought, perfect mindedness; derived from arəm- right, perfect+maiti- Skt. मति- thought, mind. cf. pursiñihā or Tehmuras Fragments 24 where we find the word arəm-maiti. Pah. Ver. ēr-mēniñih, 'noble-mindedness, humility'. Sometimes it is translated into Pah. by "bavandak-mēniñih" i. e. perfect thinking. The form अरमति is found in RV. VII.35.8, 42.3 where Sāyaṇa translates पृथिवी. In Av. Spəntā Ārmaiti, the Holy Immortal, stands for the earth in the quotation "nemascā yā Ārmaitiś iżācā," i. e. homage unto thee who ( art ) the Bountiful Earth. cf. Y. Hā 49.10 Grassman ( Wörterbuch 103 ) says that the word aramati- means "devotion" or "piety" and also means "the Goddess of Devotion".

*tarō-maitīm-* acc. sg. of tarō-maiti- sb. f. contempt, pride, hatred, arrogance. The word is also spelt in Av. tarə-maiti-; derived from √tarə-man to hold in contempt. Pah. Ver. tar-mēniñih, 'arrogance, hatred'. cf. Y. Hā 33.4. tarə-maitīm=perverse or corrupt thought.

*aršuxdō-* nom. sg. of arš-uxdā- adj. true-spoken, rightly-spoken, derived from arš, ərəz̄, ərəš, true, rightly and uxdā- ppp. of √vac- to speak- meaning 'spoken'. Pah. Ver. rāst, 'true, correct, just'.

*vāxś-* nom. sg. of vāc. sb. m. f. Skt. वाच्- sb. f. meaning voice, speech, word, formula, prayer, spell; from √vac- to speak. cf. the word vācəm below. Pah. Ver. gōbiñ.

*miθaoxtəm-* acc. sg. of miθaoxta- adj. falsely-spoken; derived from miθa- false, falsely + aoxta- spoken; ppp. of √vac- to speak, spoken. The correct form would be miθō-uxta. Pah. Ver. drōl-gobiñ, ideogram kadbā 'false, lying utterance'. Sometimes the Pah. translator merely transcribes the word

miθōxt cf. Skt. मिथ्या. See Zamyāt Vt.96, miθaoxtō ərəzuxðō vāxš and Vend. XIX.46- draogō miθaoxtō cf. Y.31.12. aθrā vācim baraiti miθah-vacā vā ərəš-vacā vā = therefore ( each ) lifts up his voice, whether false-speaker or true-speaker.

vācəm, vācim- acc. sg. of vāc- sb. m. f. meaning voice, speech, utterance, word, formula; from √vac- to speak. Pah. Ver. gōβišn. decl. of vac- m. voice, word = Skt. वाक्- or वाच्- nom. sg. vāxš; acc. vācəm, vācim; inst. vaca; gen. vacō; nom. pl. vācō, vaca; acc. vācō, vāca; dat. vāzibyō; abl. vāzibyō; gen. vacəm. Note : The dat. and abl. pl. ( pada-endings ) seem to derive their z ( š ) from the nom. sg. vāxš. See Jack. Av. Gram. § 285 and Whitney Skt. Gram. § 391.

aśa- better aśem. nom. sg. of aśa-, Skt. अत्- nt. truth, righteousness. Pah. ahrādīh.

drujəm- acc. sg. of druj- sb. f. false-hood, lie; from √druj- Skt. द्रुह्- to lie, to deceive, to act badly; cf. OPer. drauga- the Lie, the evil force opposed to Ahura Mazda; Av. draoga-; NPer. durōī; Skt. द्रोघ, द्रोह; malicious injury.

## - 6 -

### Text

*Yaθa ahmya Aməšā spənta Sraošāda aśyāda paitišən vaṇhus yaṣnāscā vahmasca, vohū yaṣnəmcā vahməmcā, hu-berətīmcā, uṣta-berətīmcā, vanṭa-berətīmcā, ā-darəvāt̄ xā-bairyāt̄.*

### Translation

So that in this ( house ) the Bountiful Immortals, because of ( the presence of ) Sraoša the Holy, may eagerly expect both excellent acts of worship and praises [ excellent worship and adoration, ] good offering, desired offering and friendly offering for long-continued support.

### Notes

*yaθa-* adv. as, so that. Skt. यथा.

*ahmya-* dem. pron. loc. sg. in this; also Av. ahmi. Pah. andarān. Although all manuscripts and printed editions give the reading "ahmya", I think the better and correct reading should be "vahmya" meaning, worthy of veneration, worthy of adoration; adj. from the noun vahma-, qualifying the noun Aməšā Spənta, the Bountiful Immortals. See Av. Dev. Ed. pt. III published by VSM, Poona, introduction p. 34. Barth. ( Air. Wb. 298 ) takes ahmya as adv. and translates "here", "there".

*Aməšā Spənta*— nom. pl. of *Aməšā Spənta*. Proper Noun; the Bountiful Immortals. Pah. Ver. *Amhrspandān*. These Holy or Bounteous Immortals are *Vohu Manah*, *Aša Vahišta*, *Xšaθra Vairyā*, *Spənta Ārmaiti*, *Haurvatāt* and *Amərətatāt*. These names occur in the Zoroastrian Calendar for the names of the first seven days of the month, that of Ahura Mazda being the first.

(1) *Vohu-Manah*-lit. the good mind. He is the principal of the Holy Immortals and he rules over the human mind and also over the animal kingdom. He is especially the guardian of cattle; Pāzand name is *Bahman*.

(2) *Aša Vahišta*-lit. Best Righteousness. He is the Lord of Righteousness and purity and he presides over Fire. As the fire became the earthly symbol of purity and truth, he began to represent the Holy Fire of Ātaš Behrām and Ātaš Ādarān respectively. He is the keeper of the keys of Heaven. Pāzand name is *Ardibesht*.

(3) *Xšaθra Vairyā*-lit. sovereignty at will, the wished for kingdom. The Prophet *Zaraθuštra* exhorts mankind to look for the establishment of the Kingdom of Ahura Mazda. The later Av. texts assign the guardianship of metals, the visible token of wealth, to *xšaθra*. Pāzand name is *Shahrevar*.

(4) *Spənta Ārmaiti*- lit. beneficent perfect mentality or devotion. She is emblematic of Ahura Mazda's love or devotion. In the later Avestan period *Spənta Ārmaiti* plays a prominent part as the genius of earth. *Sāyanā* glosses Aramati by *bhūmi*, 'earth'. She rules over the Earth and Womankind and typifies Wisdom and Obedience. Pāzand name is *Spandarmat*.

(5) *Haurvatāt*- lit. wholeness or perfection. She rules over the waters and is constantly in association with *Amərətatāt*. Pāzand name is *Khurdād*.

(6) *Amərətatāt*-lit. immortality. She represents the immortal life and rules over the vegetation kingdom. *Haurvatāt* and *Amərətatāt* form an indissoluble spiritual pair and are always celebrated together in the Av. The dual earthly gift of endurance and vigour of the body is paralleled with the heavenly blessings of perfection and immortality. On the eschatological side *Haurvatāt* figuratively represents ambrosia and *Amərətatāt* stands for nectar that the pious souls receive in Heaven. Pāzand name is *Anurdād*.

*Sraošādā*- abl. sg. of *Sraoša* Proper Name; *yazata Sraoša*- from *srū-* to hear, to listen; it seems to mean 'obedience', the obeying or carrying out of the Law of Truth, which is the Law of Ahura. cf. para 5 above, where the word *sraoša* is used lit. in the sense of 'obedience' and stands opposed to 'asrušti'- disobedience. Two Yaštis are dedicated to *Sraoša*; one is called *Srōš Yašt Dēr Šap*- meaning *Srōš Yašt Long of the night* ( Y. Hā 57 ) and the other is *Srōš Yašt Hādoxt*. His standing epithet is *ašya-* holy, righteous. Mark the form of the abl. ending *-āda*, which is peculiar to Avesta. This is really made

up of the regular ending -āt + ā ( a post position ) which when joined together give -ādā-, subsequently -āda. Thus the -āda became a regular ending for the abl. by the encl. post position ā being incorporated with the original ending. The sense of the abl. here may be taken as (1) referring to space (2) referring to time and (3) causal; owing to. See the word x̄ṣaθrāda in Y. IX.4. cf. Reichelt. Aw. Elem. § 484.

aśyādā- abl. sg. of aśya- adj. holy, righteous.

paitiśān- impft. subjv. 3 pl. Par. of √iś- to wish, to desire, to seek for, with paiti- pref.; may eagerly expect; may desire earnestly. cf. the word paitiśata- impv. 2 pl. Par. meaning 'desire ye eagerly' in Y. Hā 57.13. pr. iśa-, isa-, iśasa-, aēśaya-; fut. aēśya-; ppp. iśta-; with aibi- pref. = to strive for; with upa- pref. = to perceive; with pairi- pref. = to search for; adj. aēśa- efficient, effectual, happy, having the desired effect.

vaijhuś- acc. pl. of vaijhu- adj. m. good, excellent; Skt. वसु-, Pah. ŠPYR Ir. vēh.

yasnaśca- acc. pl. of yasna- sb. m. Skt. यज्ञ- worship, prayer, praise, acts of worship; from √yaz- to worship + na- noun suf; and ca- encl. particle = and; adj. yasnya- yesnya, Skt. यज्ञिय- worthy of worship. See yasnem-ca, acc. sg. below in the same para. Pah. Ver. yaziśn.

vahmāśca- acc. pl. of vahma- sb. m. praise; praises, acts of veneration, adorations. Barth. (Air. Wb. 1403) derives the word from <sup>2</sup>√van- to win. Prof. Jackson gives √vaf- to pray and refers to the word ufyemi in Y. Hā. 26.1 where it means I weave ( my hymn of praise to ). Ervad K. E. Kanga derives the word from 4√vajh- Skt. वस्, to love, to revere ( Av. Dict. p. 479 and p. 455 ). Adj. vahmya- derived from sb. vahma- means 'worthy of praise or adoration'. Also see vahnemca, acc. sg. of vahma- in this para. The phrase vohū yasnemca vahnemca seems to be an interpolation and may be left out in the translation as the ideas are already expressed in the phrase vaijhuś yasnaśca vahmāśca. Pah. Ver. niyāyiśn.

huberatīm-ca- acc. sg. of hu-bərəti- sb. f. good offering; from hu- Skt. हु good + bərəti- offering, gift from √bərə = to bear, to carry. Pah. Ver. hubariśnih- cf. Y. Hā 62.1 and 68.14.

uśta- bərətīmca- acc. sg. of uśta-bərəti- sb. f. desired offering; uśta- derived from √vas- to wish, to desire + bərəti- offering, gift. Barth. ( Air. Wb. 418 ) thinks that the word probably means 'those hymns beginning with the word uśta ' See Y. IX.25. Pah. Ver. nēvak- bariśnih.

vanta-bərətīmca- acc. sg. of vanta-bərəti- sb. f. meaning friendly offering, offering of respect or affection; vanta- ppp. of √van- to excel,

to surpass, to wish + bərəti- gift, offering. Pah. Ver. adyār-bariśñih, i. e. 'friendly offering'.

ā-darəyāt̄ xābairyāt̄ - ā- Skt. आ- ( a ) adv. hither, hither to; there to, moreover; ( b ) prep. and encl. post position with acc. to, towards; by, on ( of space ); in, at ( of time ); according to; with loc. in, on; with abl. or gen. away, off, for, upto, till, until; ( c ) a verbal prefix.

This phrase is very difficult to be understood and translated. The word xābairyā is hapax legomenon. Barth. ( Air. Wb. 1878 ) is not sure of the meaning, though he takes this xābairyāt̄ as abl. sg. of xābairyā- and translates " welcome-home ( Einheimsen ) during long ages ". He seems to think that the word also implies the last judgment and that the reward of good deeds given at that time are gracefully received by the faithful of this plane.

K. E. Kanga in his " Yaziśn and Viśparat Bā Māeni " p. 145 takes the sentence ā darəyāt̄ xābairyāt̄ with the following para 7. But in the ' Khordeh Av. Bā Māeni ' he takes this clause as in the text, where he takes this to be an entirely independent sentence unconnected with either what precedes or what follows. His translation seems to imply that he takes the word xābairyāt̄ as opt. 3 sg. Par. of xā-bar- to be independent and translates the clause ' may ( this community ) be independent for a long time '. On the other hand in his V. and Vr. Translation he translates thus: ' On account of their ( i. e. of the Holy Immortals ) long-continued support may not glory desert this house '. Here he takes xābairyāt̄ as abl. sg. of xābairyā- sb. and translates ' support '. This translation seems to me to be lucid and intelligible.

Prof. Taraporewala says : " The word is most probably opt. pr. 3 sg. Par. of √bar- with the pref. su- and ā-. The transfer of the √bar- usually thematic, to the non-thematic root class is a common enough phenomenon in the Veda as well as in Av. ( Whitney Skt. Gram. § 625 ). The root भु- with आ- in Veda means to extol ( a divinity ) through sacrifice, cf. अस्मै भीमाय नमसा समध्वर ... आ भरा पनीयसे RV. I. 57.3. Probably the sense here meant to be implied is 1 pl. but the form is 3 sg. ( ending in ात् ) has been used owing to the case attraction of darəyāt̄ ". Pah. Ver. ān i dēr xāt-būrtār bavēm [ ān mozd ] i. e. may we ourselves be the bearers [ of that reward ] for long ages ! Here the Pah. translator translated xābairyāt̄ by xāt-būrtār bavēm, meaning ' may we ourselves be the bearers '. For full translation of this para see my paper " Pah. Ver. of Y. Hā LX : A study " in Acharya Dr. Vishva Bandhu volume.

1- Note that the स्म + आ + भ- here corresponds almost exactly to su + ā + bar- See Selections, by Taraporewala. P. 117 f. n.

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### Text

*Mā yave imat̄ nmānōm ḫāθravat̄ ḫarənō frazahīt̄, mā ḫāθravaiti iṣtiś, mā ḫāθravaiti āsna frazāṇtiś, ḫāθrō-disyehe paiti aṣōiśča vaṇhuyā dārəyōm haxma.*

### Translation

May the blessed glory ( or comfort-giving fortune ) never abandon this house ! ( May ) the wealth associated with comfort never ( forsake this abode ) ! ( May ) the noble progeny, comfort-giving, never ( desert this residence ) ! since there is the long association ( haxman- ) with the comfort assigner and good Aṣi.

### Notes

*mā-* prohibitive particle, not. Skt. म। The word *mā* is used with the impv. and noit̄ with the opt. But in YAv. *mā* is used with the opt. if the preceding coordinate clause is positive and is connected by way of contrast with the clause containing *mā* ( Reichelt Aw. Elem. § 655 ) cf. V. Hā IX.21. *mā ciś paurvō buīdyāēta nō, vispe paurva buīdyōimaiē*, i.e. let no one else first become aware of us, let us all first become aware of ( thieves, robbers etc.). See V. Hā IX. 21. cf. also *māda*, particle of prohibition meaning ‘and not’ V. Hā 65.7 and *mā-cim* and *māda-cim* in Yt. XIII.157. Pah. ideogram al = Ir. ma. In Gujarati language the word *mā* is used as a prohibitive particle ‘not’.

*yave-* adv. ever. The phrases *yavē vispāi* and *yavōi vispāi* mean ‘for all time’, ‘for eternity’; originally dat. sg. of *yav-* sb. nt. continuance, duration Pah. Ver. *hagriz* = ever.

*imat̄*— dem. pron. acc. sg. nt. = this. Pah. Ver. ēn.

*nmānōm*— acc. sg. of *nmāna-* YAv. and GAv. *dēmāna-* sb. nt. meaning house.

*ḥāθravat̄*— nom. sg. of *ḥāθravant-* adj. nt. happy, blessed, derived from *ḥāθra-* sb. nt. happiness, comfort + vant, suf. showing possession. Etym. of *ḥāθra* is uncertain. Pah. Ver. *ḥārīhōmand-* full of ease, comfortable. Pali. Ver. of *Āfrinālān* i Dahnān wrongly gives *ḥārīh ḫarrāhōmand* instead of *ḥārīhōmand ḫarrāh* ( Zand- ī ḫartak- Avistāk Ed. by Dhabhar p. 144 ).

*ḥarənō*— nom. sg. of *ḥarənah-* *ḥarənajh-* sb. nt. glory, halo; good fortune; OPer. Inscr. *farnah-*, Akkadian *par-na*, Armen. *p'ark'*, Ossetic *farn*,

NPer. farr and ḫarrah, cf. Skt. स्वर्णः; derived from ḫar- Skt. स्वर्- to shine. The ḫarənah-ḥarənah- has almost exactly the same sense as the तेजस् of Skt. literature. Pah. ideogram gadman. Ir. ḫarrah-.

*frazahīt-* opt. 3 sg. Par. of √zah- Skt. भृत्-, with fra- pref. to leave completely, to abandon, to forsake, to desert; may it abandon. Pah. Ver. frāc abesihāt 'may destroy, may ruin fully'. cf. Y. Ha 53.8 : zaxyā-cā- adj. fut. part. pass. nom. pl. of √zah- to forsake, to abandon; to be deserted or handed over to destruction, abandoned to ruin.

*ḥāθravaiti-* nom. sg. of ḫāθravaiti- adj. f. happy, blessed, full of comfort and ease; derived from ḫaθra- comfort, ease, happiness and vaiti- suf. See ḫāθravat- above, Pah. Ver. ḫārīhōmand 'possessed of ease or comfort'. But the Pah. Ver. Afrinālān ī Dahmān gives purr-ḥārīh, 'full of comfort, full of happiness'.

*iṣtiś-* nom. sg. of iṣti- sb. f. wealth, riches, "happiness" (Kanga); strength (Barth. Air. Wb. 376); from √iś, to be powerful. Pah. Ver. merely transcribes the word iṣti, which is further explained by the gloss ḫastak, wealth, riches, possessions.

*āsnā-* nom. sg. of āsnā- adj. f. innate, inborn, clever, intelligent. Barth. (Air. Wb. 341) remarks that when the word is used with the noun xratu- Skt. श्रद्ध- Pah. xrat, 'wisdom, common sense, reason', the word āsnā would mean "innate or inborn"; cf. Y. XXV.6. Mihr Yt. (Yt. X).107 etc. Its antonym is gaośō-srūtō xratu- meaning 'wisdom acquired through ears, wisdom heard by the ears'. The meaning intelligent, clever is derived from ā + √zan- ज्ञा- to know, to perceive. The word āsnā- meaning "nobly born" is representing an OIr. ā-zna- corresponding in meaning to MPer. āzāt, āzātak, and Armen. 'zt, free; Khot. āysāta-, Skt. ājāni- 'noble origin'. Pah. Ver. āsnutak, āsnitak Skt. Ver. suśila.

*frazaintiś-* nom. sg. of frazainti- sb. f. offspring, progeny, child; from √zan- to be born, to beget with fra- Skt. ऋ- pref. and ti- noun suf. Pah. Ver. frazand-.

*ḥāθrō-disyēhe-* gen. sg. of ḫāθrō-disya- adj. comp. made up of ḫāθra- comfort, ease, happiness + disya- from √dis- to show, to point out; pointing out salvation or happiness, indicating the path to salvation. The word is hapax legomenon. Pah. Ver. ḫārīh- m. nīkēzīhāt [ānoð] i. e. happiness or salvation may be expounded to me thither. If the variant reading 'ḥārīh mān' be approved, the phrase would mean 'happiness or salvation may be expounded to us [thither]'.

The word is variously explained by the Av. scholars thus : ' teaching salvation, pointing out salvation ' ( Kanga ); ' he who shows the way to salvation' ( Barth. Air. Wb. 1876-77); 'of the long enduring company of salvation and of Aši Vājuhi ' ( Darm. ); ' teachers of ( the path to ) salvation ( Taraporewala ). But the Pah. Ver. of Āfrināyān Dahmān translates the word in question thus : खारीह [ ut ahrādīh ut āsānīlī ] nukežom i. e. I expound ( or iculcate ) the salvation [ and righteousness and comfort ]. Ilya Gershevitch ( Avestan Hymn to Mithra, Cambridge, 1955, p. 228-229 ) translates the word by ' comfort-assigner ' and remarks: ' The title comfort-assigner ' suits no Avestan god better than Mithra, for not only does he bestow ' comfort ' in stanzas 5 and 33 ( where instead of खाथ्रा- its synonym havāñha- is used; cf. also havāñhō-dā in stanza 65 and ištīm pouruš-खाथ्राम baxšāni in stanza 108 ), but he dispenses the very favours which in Y.60.7 are said to be खाथ्रावान्त- ' comfort-giving ', viz. fortune ( stanzas 16, 108 ), riches ( stanzas 33, 108 ) and noble progeny ( stanza 108, cf. also puθrō-dā in stanza 65 ). We may therefore confidently equate the खाथ्रो-disya with Miθra '.

*Aśoiśca Vaijhuṣa-* gen. sg. of Aši Vaijuhi- f. Proper Name lit. the good reward or piety. As a proper name, it indicates the deity of piety and the resulting blessings. It is used as a name of one of the yazatas or Worshipful Beings. It later becomes Aśiṣvaijh. She is, according to Nair. the same as Lakṣmi. She is the divinity who presides over flowers and is invoked in marriage ceremony to grant wealth and prosperity to the couple. She is also a messenger of God. In the Aši Yt. Aši Vaijuhi is invoked. On the physical side, Aši Vaijuhi, or Good Sanctity, is the guardian of earthly riches. On the ethical side she personifies sanctity and piety and thus represents spiritual riches. Aši Vaijuhi is the goddess of Fortune or Reward. Her name qualified by the standing epithet Vaijuhi = good appears also on coins of the Kushan Kings in eastern Iran.

*dareśam-* acc. sg. of dareśa-, or darəga-, adj. long. Skt. दीर्घ-. It is used generally in the compound words viz. dareśō- ārəśtaya- adj. with a long shaft of a lance; dareśō-anguṣṭa, adj. with long fingers; dareśō-upasti- sb. f. long, enduring residence; dareśō-gava adj. long-handed; dareśō-jīti sb. f. long life; dareśō-bāzū- adj. long-armed; dareśō-yastēm, absol. with permanent worships. Pah. Ver. dēr.

*haxma-* (1) subjv. aor. 1 pl. Par. of √hac- to follow, to accompany; may we be in companionship, may we associate (2) Barth. (Air. Wb. 1746) takes it as nom. sg. of haxman- noun. Vedic sakman- friendship, companionship, from √hac- to accompany. Kauga follows suit and translates ' companionship '. Pah. Ver. apāk hamhāk [ bawāt ], i. e. may he associate as a companion.

But the Pah. Ver. of Āfrināyān Dahmān gives pat hamhākīh [ apāk bawāt ], i. e. may he associate in a companionship. Here words ' apāk bawāt ' are taken as a gloss whereas in Pah. Y. Hā LX the word ' bawāt ' is taken as a gloss. Pah. apāk būtan means to associate, to accompany. cf. the word haxədrā-friendship, association, succession, abst. noun from √hac- in Xaršēt NiYāyišn.

- 8 -

### Text

*Vasasca tū, Ahura Mazda, uštāca xšaēša havanām dāmanām, vasō āpō vasō urvarā, vasō vīspa volū aša-cībra; xšayamnōm ašavanōm dāyata, a-xša-yamnōm drvāñtōm.*

### Translation

Mayest Thou, Oh Ahura Mazda ! rule over Thine own creations, at will and according to ( Thy ) desire, at ( Thy ) will the waters, at ( Thy ) will the plants, and at ( Thy ) will all the good ( creations ) containing the seed of Aša. Make ye the righteous person ruling but the infidel without power !

- 9 -

### Text

*Vasō- xšaθrō xyāt ašava  
Avasō- xšaθrō xyāt drvā,  
gatō, hamistō, nižbəratō  
haca Spəntake Mainyōnš dāmabyō,  
varatō avasō-xšaθrō.*

### Translation

May the righteous man be ruling-at-will ( but ) may the wicked be dependent, defeated, suppressed and thrown out from the creations of the Bountiful Spirit, a captive and without free power !

- 10 -

### Text

*Haxšaya azōm-cīt yō Zaraθuštō, fratəm̄q nmānanāmca vīsāmca  
zāntunāmca daxyunāmca, aiñhā daēnayā anumatayaēca, anuxtayaēca,  
anvarštayaēca, yā āhūriš Zaraθuštīš,*

.25..

**Translation**

Even I who ( am ) Zaraθuštra, will incite the leaders of houses, villages, towns and provinces, to think in confirmity with, to speak in confirmity with and to act in confirmity with this Religion which is of Ahura, revealed by Zaraθuštra.

**Notes**

For notes on paras 8-9-10, See Y. Hā XI paras 12, 13 and 14.

- 11 -

**Text**

*yāθanō ḥ̄yāθām ūyātō manā, vaštō urvānō, xāθravaitiš tanvō h̄āṇi, vahištō-aṇhuš ( aṇhāt ) ākāscōit Āhui're<sup>1</sup> Mazda jasənt̄am.*

**Translation**

so that verily their minds are pleased, (their) souls with every wish fulfilled and their bodies full of heavenly bliss; (and thus) Heaven may be (theirs) (hereafter). And may they reach (the highest heaven), Oh Ahura Mazda ! from the disclosure of the accounts (at the Bridge of the Separator- Cinvat Bridge) !

**Notes**

*yāθanō-* ( var. *yāθa nō* ) adv. and conj. so that, in order that. cf. *yāθana* in Yt. XIII.152; Yt. XIX.60, 63 and Y. XIX.11; *yāθanā* Y.XII.4; Y. XX.2; Y.XXXI.22; Y.XXXV.22.

Prof. Karl Geldner separates the words *yāθa nō* in his edition. Prof. Bartholomae reads the words separately and remarks that *na*, *nā* or *nō* has no meaning but is merely a particle ( Air. Wb. 1030 and 1052 ). Prof. Taraporewala also reads *yāθa nō* separately and does not regard ' *nō*' as the encl. pron. but as a particle. " This particle ' *nō*' sometimes *nā* is originally the same as the pron. *nō*. It is a sort of mildly emphatic assertion like the एः in Veda, meaning ' indeed, verily '. This particle never begins a pāda or a sentence. " ( Selections from Avesta. Calcutta 1920 p. 122 ) Hence the phrase ' *yāθanō*' means ' so that indeed, in order that verily '. Pah. Ver. gives ' चेयौ एमा ' meaning ' just as we, since we '. Pah. Ver. has considered ' *nō*' as first per. pron. and translated *ēmā*, meaning ' we '.

*ḥ̄yāθām-* gen. pl. f. of the dem. pron. *aēm*; Skt. आसाम्, referring to the word *fratēma* of the previous verse meaning ' their '. Here the difficulty lies

1- Better Ahura as given by Spiegel; āhui're seems to be a corrupt form. See notes below.

in the gender, *fratəmə* is m. where as *āñham* is f. Prof. Taraporewala takes it as such and translates "of these". Kanga omits translating this word. But in his Av. Dict. p. 71 he quotes Prof. F. Justi, who takes the word as pft. pret. subjv. 3 pl. ( *āñhan* ). Barth. ( Air. Wb. 271 ) takes it as pft. subjv. 3 pl. ( in the thematic conju. irregularly ) of  $\sqrt{ah}$ - to be. The ending -am is irregular. Pah. Ver. *hēm*, meaning 'we are'. Perhaps the word is transmitted incorrectly for *āñhāma*, pft. subjv. 1 pl. of  $\sqrt{ah}$ - to be, meaning 'we may have been'. The subjv. expresses here a wish or desire. cf. Y. Hā 32.1; 49.8 and Visparad XII.4. In Y. 49.8 the Pah. Ver. translates *hāni* 'may we be, let us be'. In Y. 32.1 Pah. Ver. gives *hēm*, *bawēm*, i. e. 'we are, we become'. In Visparad I2.4 the word is translated into Pah. *hēm*, i. e. 'we are'. Barth. Justi and Kanga seem to have been misled by the Pah. Ver. ' *hēm*' i. e. 'we are'. The text *āñham* is correct and it is the dem. pron. I prefer the textual reading without making any alteration.

*śyāto-* [ var. *śātō* ] nom. sg. of ppp. of  $\sqrt{śā}$ - to be glad, to be happy; happy, glad, joyous. Pah. Ver. *śāt*, cf. OPer. Inscr. *śyāti* and MPer. *shādi*. Barth. ( Air. Wb. 1707 ) takes the word as an inf. of  $\sqrt{syā}$ - to be satisfied and construes with the auxiliary *āñham*. Kanga ( Av. Dict. p. 958 ) takes it as nom. sg. of *śāta*, ppp. of  $\sqrt{śā}$ - to be pleased, to feel happy, to be delighted, used in the sense of nom. pl.

*vaśtō-* [ var. *vahiśtō* ] Reading *vaśtō* is proper and correct; *vahiśtō* is a false reading. Barth. ( Air. Wb. 1393 ) regards this as an adv. and translates 'with every wish ful-filled', 'according to one's will or desire'; *vaśtō* is nom. sg. of *vaśta-* ppp. of  $\sqrt{vas}$ - to wish, to desire; meaning 'wished for'. Here sg. is used in the sense of pl. Pah. Ver. *pat kāmak*, 'at will, at wish'.

*manā-* nom. pl. of *manah-* *manāñhi-* nt. Skt. मनः, minds, thoughts, intensions; from  $\sqrt{man}$ - to think + ah-, añh- noun suffix. Pah. Ver. *mēniś*, meaning 'thought, mind'.

*urvānō-* nom. pl. of *urvān-* sb. m. Pah. Ver. *rōßān*, *rvān*; soul, the immortal spirit of man, giving freedom of will to choose good or evil and responsible for his actions committed in this world; derived from  $\sqrt{var}$ - Skt. वृ- to choose. The quotation ' *śyātō manā vaśtō urvānō*' is generally found in the colophones of the Manuscripts, where the scribes or writers quote this quotation at the end sometimes correctly, sometimes with defective orthography. Hence the faulty language is noticed in this para. Actually in one colophone *śātō* is written *sātō*. Pah. Ver. of this sentence is as under : *čeśān ēmā hēm śāt mēniś*, *kāmak i rōßān* i. e. 'since we are of joyous minds and of souls with wishes fulfilled'. On the other hand, the Pah. Ver. of the

quotation ‘śātō manā vaštō urvānō’ occurring in the colophones is quite different from that given in the Pah. Ver. of Hā 60. It is as under : śāt ān tan kē-ś varžet rōßān ī xēš-, i. e. ‘ happy is that person who exerts for his own soul or happy is that person who practises ( virtues ) for his own soul ’. cf. the Av. Frag. Aog. 2 where this same quotation occurs. Prof. Humbach and Jamasp Asa read the text “śātō manā vahištō urvānō” and translate thus : ‘( May ) the minds ( be ) in ( the state of ) peace, the souls in the best ( state )’. The authors give a note on the word as under.

‘ Av. śātō seems to stand for \*śāta which could either be the correct loc. sg. of śāti- ‘ peace, joy ’ or the nom. pl. of śāta- ‘ peaceful, joyous ’. The change from śāta- to śātō may be due to the phonetic influence of the following manā or to the influence of the following ending in °ā and °ō. The interpretation as nom. pl. nt. of śāta is recommended by the xāθravaitiš tanvō in Y. 60.11.

There is no doubt that the reading vahištō of the Y. vulgata has replaced the more correct reading vaštō urvānō under the influence of the following vahištō aŋhuš. In Y. 60.11 vaštō is translated by Pah. kāmak wherfrom Barth. ( Air. Wb. 1393 ) deduced his analysis of vaštō as a loc. sg. of a hapax \*vaštū ( vaštō thus being a synonym of uštā, loc. sg. of ušti- ) p. 23, 53-54.

xāθravaitiš- nom. pl. of xāθravaiti- adj. f. happy, blessed, full of heavenly bliss, comfort-giving; made up of xāθra- comfort, happiness, bliss + vaiti- poss. suffix. See xāθravat- adj. nt. in para 7 above.

*tanvō-* nom. pl. of tanu- Skt. तनु- f. body; for the decl. of the word tanu- see Jack. Av. Gram. § 271 and K. E. Kanga Av. Gram. § 123. Prof. Geldner remarks that all MSS. read tanō instead of tanvō.

*həntō-*. There is a variant reading hənti- noticed by Geld. and in the MSS. letters i and u are generally interchanged. Thus the word will be həntu- Skt. सन्तु. Barth. ( Air. Wb. 274 ) explains this word as impv. 3 pl. Par. of √ah- to be and compares it with Skt. सन्तु. The ending -antō for alitū is also noticed in the word jasəntō occurring in Zamyāt Yt. ( XIX ). 66 and iθəntō in Fravardēn Yt. ( XLII ). 141. The use of impv. instead of subjv. in the relative clause ( with yaθa ) is noteworthy, remarks Prof. Taraporewala.

Note that these three words ‘xāθravaitiš tanvō həntō’ are left out untranslated into the Pah. Ver. From this omission it can be observed that the entire paragraph seems to be an interpolation. These three words must have been subsequently added in the text by a later hand. But in the “Zand ī xartak Avistāk” these three words are found translated into the Pah. Ver.

of the prayer " Hōśbām " thus:- purr-*xařih* ī tan hast [ āśāñih ī tan ], meaning, ' there is full of heavenly bliss of the body [ i. e. comfort of the body ] '.

*vahištō aŋhuš-* nom. sg. of *vahišta aŋhu-* lit. the best existence, i. e. heaven, paradise; *vahišta-* Skt. वसिष्ठ- superl. of *vohu-* *vaŋhu-* good + *aŋhu-* *ahu-* Skt. असु- life; existence. Pah. Ver. ān ī pahlōm ařān, 'the best existence, i. e. heaven'. The two words are invariably found together in the special sense of the world of the righteous hereafter i. e. the paradise. The epithets generally employed in Av. for *vahišta aŋhu* are *raočaŋh-* bright, shining and *višpō-řāθra-* all comfortable. The antonym of *vahišta aŋhu-* is ' *ačišta arhu-* ', 'worst existence i. e. hell '.

*ākāscōiž-* Barth. ( Air. Wb. 309 ) derives the word from *ākā* and encl. particle *cōiž*, he takes *ākā* here as abl. sg. of *ākā*, disclosure, revealing and translates ' even after the disclosure ( of actions in the life-time ) '. The word has the specific sense of the opening out of the record of the departed soul's life-work upon the *Cinvat*-Bridge. See Y. 51.13 : *ākā* acc. pl. f. of *ākā*, revelations. The idea is laying open of the book of life at the *Cinvat* Bridge, *yehyā urvā* *xraodaiti Cinvatō-pərətā* *ākā* = whose soul shall tremble ( him ) about the revelations upon the Bridge of Judgment. Y. Hā 50.4 : *ākā arədrēng Dēmānē Garō səraošānē* = I shall obey ( *səraosānē* ) the revelations for the devotees in the Abode of Song - the Highest Heaven. Y. Hā 48.8 : *kā ϑwā ākā arədrēng īsyā* = what revelations ( shall be ) desired for Thy devotees along with Aša ? Prof. Insler ( *Gāthās* of *Zaraθuštra* p. 289 ) remarks : " The difficult *ākā* appears to me to be used consistently as an adverb, ' certainly, surely ' ". Kanga ( Av. Dict. p. 76 ) derives this word from *ā* + *√kās*, Skt. काश् + *cōiž*, Skt. चित् and translates ' clearly, openly ' . So he takes the word as an adv. Prof. Insler agrees with Kanga and translates the word ' certainly, surely ' . However Kanga's rendering is supported by Pah. Ver. *āskārak*, ' obvious, evident, manifest, clear ' .

*Āhūire-* Barth. ( Air. Wb. 346-347 ) takes this as acc. pl. of *āhuirya-*, lit. belonging to Ahura; hence the regions where Ahura dwells. Note the form ending in ' re ' from a stem in *rya*; See Jack. Av. Gram. § 63 ff. Kanga takes this as voc. sg. of Ahura and translates ' O Ahura ! ' I regard this word *Āhūire* a corrupt form for Ahura, as the language in this section is corrupt and take ' Ahura Mazda ' together in the voc. case. cf. Pah. Ver. Ō Öhrmazd, unto Öhrmazd. Spiegel gives the reading ' ahura ' as well. This confirms my suggestion.

*jasəntām-* impv. 3 pl. Ātmi. of *√jas-* or *√jam-* to go, to reach, to arrive at; meaning let them reach, let them arrive at. Barth. ( Air. Wb. 584 )

takes the word as impv. 3 pl. used for 1 pl. and translates "so that we may reach". Kanga translates "let those reach us ( i. e. be fulfilled for us )". Pah. Ver. *YHMTWNM*. Ir. rasom, meaning ' I come up to, I reach, I arrive at '.

Note the whole passage is rather complicated and involved. It seems to have been subsequently added from various fragments. The individual words are rather difficult to be explained and the grammar is faulty. I give the amended text and translation as under :

' yaθanō ḣ̄ŋham ūtō manā, vaštō urvānō, ṣāθravaitiš tanvō hēntu; vahištō aŋhuš <aŋhat>; ākās-cōit Ahura Mazda ! jasəntām '.

So that their minds may be pleased, their souls with every wish fulfilled and their bodies full of heavenly bliss, ( and thus ) Heaven <will be> ( theirs ) ( hereafter ). And may they reach ( the Highest Heaven ), Oh Ahura Mazda ! from the disclosure of the accounts ( at the Bridge of the Separator-Cinvat Bridge ).

Alternatively, it is translated thus : So that their minds may be pleased, their souls with every wish fulfilled and their bodies full of heavenly bliss ( and thus ) Heaven <will be> ( theirs hereafter ). And may they arrive at ( the Highest Heaven ) obviously ( or certainly ), Oh Ahura Mazda !

Alternatively I give the text in this way :

yaθanō ḣ̄ŋham ūtō manā, vaštō urvānō, ṣāθravaitiš tanvō hēntu; vahištēm aŋhūm ākās-cōit, Ahura Mazda ! jasəntām. i. e. so that their minds may be pleased, their souls with every wish fulfilled and their bodies full of heavenly bliss. May they arrive at the heaven obviously or certainly, Oh Ahura Mazda !

Here I have changed ' vahištō aŋhuš ' nom. sg. into vahištēm aŋhūm. acc. sg. without inserting the predicate aŋhat in <      >.

I give below the translations of Ervad K. E. Kanga, Prof. Bartholomae and Prof. I. J. S. Taraporewala for the sake of comparison :-

(1) ' So that our minds ( may become ) full of joy ( and our ) souls become ( i. e. attain ) the best ( and our ) bodies being full of heavenly glory ( may be fit ) for the best world ( i. e. Heaven ), Oh Ahura Mazda ! may ( all this which we have desired ) reach ( us ) openly. ( K. E. Kanga ).

(2) ' In order that our minds may be happy and that our souls may be with every wish fulfilled and in order that our bodies may be full of glory ( may ) the best life ( come to us ); so that we may reach, Oh Mazdā ! from the disclosure ( at the Cinvat Bridge ) to the regions of Ahura ' ( Barth. ).

(3) ' So that verily the minds of these ( leaders ) ( may be ) full of joy ( and their ) souls ( be ) with every wish fulfilled ( and their ) bodies full of

heavenly glory; ( and thus too theirs ) may be the best life ( hereafter ); may they reach, Oh Mazdā ! the regions of Ahura even after the disclosures ( of their actions in this life ) ( Taraporewala ).

I may add a remark that this para 11 should be included in preceding para 10 above as the sentence is not complete. Hence I have put the mark of punctuation at the end of para 10 in the text after the word Zaraθuštriš.

## - 12 -

### Text

Aša vahišta, aša sraēsta darəsāma θwā,  
 pairi θwā jamyāma, haməm θwā haxma.  
 Ašəm vohū°. ( sē bār )  
 Yaθā Ahū vairyō°. ( čihār bār )  
 Ašəm vohū°. ( sē bār )

### Translation

Through the Best Righteousness, through the most excellent Righteousness, may we see Thee, may we approach Thee, may we fully associate with Thee ! ( Oh Ahura Mazdā ! )

### Notes

aša— inst. sg. of aša- sb. nt. truth, righteousness. Skt. अस्ति-. Pah. Ver. ahrādīh, ‘with righteousness, by means of righteousness’.

vahišta— inst. sg. of vahišta- adj. superl. of vohu- Skt. वसु- good; Skt. वसिष्ठ- best. Pah. Ver. pahlōm.

sraēsta— inst. sg. of sraēsta- adj. superl. of srira- fair, excellent, most excellent, compar. is strayañh. Pah. Ver. nēvak- better nēvaktōm.

darəsāma— aor. subjv. 1 pl. Par. of √darəs. Skt. दर्श- to see ; may we see. Pah. Ver. vēnāni.

θwā— second per. pron. acc. sg. m. thee; also θwām. Pah. Ver. tō.

pairi...jamyāma— opt. 1 pl. Par. of √jam- √gam- to go, to come. Skt. गम्- cl. 1, with pairi- pref.; may we come around, may we go near. cf. jamyāñ in para 4 and jamyārəś in para 2 above. Pah. Ver. apar rasāni = ‘may we reach’.

*haməm-* adv. constantly, completely; orig. acc. sg. of *hama-* Pah. *ham-*. The word *hama-* is adj. Skt. सम्, meaning 1) equal, like, same; 2) any, every. cf. the word *hama-gaona-* adj. of the same colour, one-coloured; *hamaθa-* adv. in like manner ; alike, equally ; *hama-nāfaēna-* adj. of the same family, of the same race.

*haxma-* aor. subjv. 1 pl. Par. of √ *hac-* to follow, to accompany; may we associate. See the word *haxma* in para 7 above. Pah. Ver. *pat ham-brātīḥ*= 'in companionship'.

### - 13 -

#### Text

*Ahunəm vairīm yazamaide. Aśəm vahiṣṭəm sraēṣṭəm Aməśəm Spəṇṭəm  
yazamaide.*

*Yeñhe hātəm ūat̄ yesnē pait̄i vajhō*

*Mazdā Ahurō vaēθā aśat̄ hacā*

*Yājhqmca t̄scā t̄scā yazamaide.*

#### Translation

We worship ( the *māgra* ) Ahuna Vairyā. We worship Aśa Vahiṣṭa- Best Righteousness, most excellent Holy Immortal ( Aməśā Spəṇṭa ).

For the translation of *Yeñhe Hātəm*, see Y. Hā X- Haoma Yt.

**Vendidad II**

## YIMA'S LEGEND

**Introductory Remarks :-**

The Second Frakart deals with the legend of Yima. The son of Vivañhvāt (यम, son of विवस्वान् RV. 14. 1.). As narrated in this Frakart this story falls into two clearly marked divisions, 1-19 and 20-43. The first part tells us that Ahura Mazdā asked "the fair Yima, the son of Vivañhvāt" to spread the Law of Mazdā among the mortals of the earth. Yima, however, pleaded his unworthiness to undertake the salvation of human souls and so he was asked to protect his subjects (both men and animals) from all the ills of flesh. In this he was eminently successful and his rule of over nine hundred years was the Golden Age of Iranian Mythology; cf. Yasna Hā IX. 4-5. When nine hundred years of the rule of Yima had passed, Ahura Mazdā appeared unto him again and gave him warning of an approaching disaster. This warning and the steps Yima took to guard those under his charge from this catastrophe form the subject-matter of the second half of this Frakart. The disaster predicted by Ahura Mazdā is the approach of snow and winter over the fair face of Airyana Vaējah where Yima ruled. He is commanded to build a "Vara" or enclosure, wherein he should preserve those who deserve protection and the earth was to be repeopled from these who were thus preserved. The story of Manu and the Deluge as referred to in Sat. Br. I. 6.3; Mahābhārata Vana. 187; Matsya Purāṇa I and Bhāg. Purāṇa VIII. 24 and of Noah and his Ark as narrated in Genesis, VI-VIII, at once suggest themselves as parallels. In the history of the human race, the story of the Deluge does represent a great catastrophe, otherwise we would not get it practically among all the nations of the world. But there is one very significant difference between the Avestic tradition and the other legends of the Deluge, viz., that the former speaks of ice and snow destroying the fair land and its people, while the others speak of a deluge of waters. We would probably be justified in taking the Deluge legend and the Avestic story of Yima as distinctly separate traditions but with some features in common. At any rate the localities might have been distinct and that is the most important point to consider. The Deluge might reasonably be taken to embody the memory of a gigantic catastrophe, which impressed our remote ancestors very deeply, so deeply that the tradition itself has come down through all the succeeding millenia. This event might well have been the catastrophic flooding of the Mediterranean basin, about which event there is no doubt among geological authorities. Cf. H. G. wells, The Outline of History, XI, §6. (Vol. I pp. 70-71). And it may be noted that this event took place about the end of the last glacial period. Probably both the events, the Deluge and the Ice-Age, were somehow connected. This would sufficiently account for the similarity of treatment.

Only one scholar B. G. Tilak has attempted any reasonable explanation of this in his erudite and learned book on "The Arctic Home in the Vedas, Chapter XI". He holds this Avestic tradition to be "a distinct reminiscence, however fragmentary, of the ancient Aryan home". He takes the first two chapters of the Vendidād, as connected together and forming one whole; "they have no connection with the subsequent chapters of the book and appear to be incorporated into it simply as a relic of old historical or traditional literature". The first Frakart enumerates the sixteen lands created by Ahura Mazdā and describes how in opposition Aṣra Mainyu produced different plagues to disturb the good creation of Ahura Mazdā. The first land mentioned is Airyana Vaējah, which Aṣra Mainyu strove to overcome with snow and ice. Tilak thinks that this enumeration is not merely geographical but more or less a historical one. In other words, he thinks that this enumeration mentions the lands successively occupied by the Iranian peoples in the course of their long wanderings from their ancient Airyana Vaējah, and it also gives the causes why each land had to be vacated in turn. There is nothing intrinsically impossible in such a view of the matter. Of course there must have been alterations made in these traditions and names might have got mixed up or the order might have got somewhat changed, but the essential idea holds good. As Tilak has put it, "but for the preconceived notion that the original home of the Iranians can not be placed in the far North.....no scholar would have cared to put forward such guesses".

The whole story of the overwhelming of the ancient land by the powers of the Evil One is clearly stated in Vendidād I. 3.4.

"The first of the good lands and countries which I, Ahura Mazdā, created was the Airyana Vaējah, by the good Dāitya".

Thereupon came Aṣra Mainyu, who is all death and he counter-created the serpent in the river and winter, a work of the Daēvas.

"There are ten Winter months there, two summer months; and those are cold for the waters, cold for the earth and cold for the trees. Winter falls there, the worst of all plagues".

The latter verse states in clear terms the climatic catastrophe which made the whole region absolutely incapable of bearing life. The Pahlavi gloss states : "It is known (in the ordinary course of nature) there are seven months of summer and five of winter". See Bundahišn Ch. XXV. The Pahlavi writer was evidently thinking of the climate of Iran prevailing in the Sassanian period. The allusion to the serpent is also noteworthy—he is the Vṛtra of the Vedas who used to lock up the waters. See Tilak, The Arctic Home in the Vedas, Ch. IX. On Vṛtra and Vṛtrahan, see Emile Benveniste's Book.

This passage, therefore, with the Legend of Yima narrated in the second Frakart of the Vendidād may be taken as conclusive in support of the Arctic theory. There are other supporting passages, notably one regarding the keeping of dead bodies in the house during long winter nights, even upto one month. Vide Vendidād V. 10-13 which are mentioned by Tilak, loc. cit.

Coming to the second Frakart itself we see here first the clear warning given to Yima Xšāēta about the approaching onslaught of snow and winter-snow, which would extend upto "fourteen-fingers above the mountain tops" according to the Pahlavi Commentators. Then according to the instructions received, Yima builds his "Vara", and in this Vara, the Sun and other heavenly bodies rose but once a year, "and a year seems only as a day" Vend. II. 40. This latter point is no mere poetic imagination or a flight of fancy, but it embodies a long forgotten truth about the ancient home, which even the author of this Frakart in question may or may not have clearly comprehended. Possibly there was some vague understanding of the fact of a Polar-home. Nairyosang Dhaval who certainly had inherited a long tradition, transcribes all proper names of Avesta in Devanāgari letters, more or less accurately, but he translates the name Hara-barəza by the Skt. षट् Meru. Both these names indicate the centre of the ancient land, i. e. North Pole.

The whole of this direct traditional evidence contained in the first two Frakarts of Vendidād may be summed up thus :

1. The land of Airyana Vaējah enjoyed salubrious climate and was a land of plenty and prosperity, first created among the countries of the world to cradle the Aryan race.
2. This land was made uninhabitable by the oncoming of terrible winters and deep snow and ice, which destroyed all life.
3. The 'Vara' or enclosure of Yima was so situated that it had a year equal to a day.

It would seem difficult to avoid the obvious conclusion that this is a tradition of the destruction of the Polar home till the glacial period completely destroyed this paradise. And when the snow came and covered up the land, the people were pressed southwards to other lands and quite probably we have the story of their migrations in the First Frakart. There is another fact in this story, which is common also to the traditions of all countries—destruction of the world owing to sins accumulating and the preservation of the best in the dying race in order that a new and regenerated race might take the place of the old one, after the destruction is complete. The choice of the "colonists" into the "Vara" constructed by Yima under Divine guidance is very interesting from the viewpoint of Eugenics and of race-preservation. "The whole of this story of Yima's golden age, his excavation of the Vara or underground retreat and his re-emergence to re-people the earth must belong to a very old stratum of Iranian folklore wholly untouched by the teachings of Zaraθuštra" (Zaehner, Dawn & Twilight of Zoroastrianism P. 135). Also See paper by Lindner in Prof. Roth's Volume 213 ff.

Professor Sir Harold Bailey has attempted to give a new interpretation of part of the Yima legend in this chapter of the Vendidād. A subordinate problem, that of *Suvrā-sufrā-* ( Sec. 2, 6, 10 ff. ) was solved. The word was interpreted in various ways; "seal-ring" ( Darmesteter ); "arrow" ( Bartholomae. Air. Wb. 1583 ) "ring" ( Lommel, Die Yašt des Awesta 1927, 196 ff ); "plough" ( Scheftelowitz, Zeitschrift für Indologie und Iranistik 2. 1923, 278 ). Another important aspect

of Yima's activity is a cattle-driver. He is *hvaθwa*. When he accepts Ahura Mazdā's commission to be the overseer of living beings, he is presented with two instruments, *zaya*, with which to rule them.

"āat hē zaya frabarəm azəm yō Ahurō-Mazdā suwram zaranaēnīm ašramca zaranyō-paēsim.

Then I who am Ahura Mazdā gave him, two instruments, a *suwrā* of gold and a gold-plated *aštrā*.

The activity of Yima is expressed by the Iranian *hav-*, *hū-*, Skt वृ- to drive cattle. One of the two instruments, the *aštrā*, meaning "whip" is clear. We know *aštrā* in the Indian texts.

In Vend. 2. 10, we read : *hō imām zām aiwišvat̄ suwrya zaranaēnya, avi dim sifat̄ aštraya uityaojanō*, i.e., 'he drove on this earth with the golden 'suwrā', he struck upon her with the whip thus saying'. The term 'sufrā' is used in driving cattle, viz. goad.

Now we know that the goad was in fact one of the instruments of a cattle-driver among the early Iranians as at the present day. We come across in Vend. 14. 10 the instrument of the pastoralist viz. *aēša-* plough and *yoke* and *gavāzista gavāzō*, the best goad. The word *Gavāza-* survives in New Persian *gavāz* and in Armenian 'gavazan' and means 'goad for oxen or asses'. See Steingass Persian English Dictionary p. 1100. Accordingly Prof. Bailey has proposed to explain the two pastoral instruments 'the whip'-*aštrā* and 'the goad'-*gavāza*. He arrived at the conclusion that the term *sufrā-* *suwrā* means nothing but "goad" on the strength of Vend. XIV. 10. He adds that the Pahlavi translator failed to understand the term 'sufrā' and translated "*sūlākōmand*" meaning 'having holes'.

Another problem lies in the correct interpretation of the word, "vərəfēva" which occurs seven times only in this second chapter of the Vendidād. In these five passages 2.28; 2.36; 2.39; 2.41 and 2.42 Prof. Bailey proposes to see a word O. Irani *vṛp* in Avestan spelling *varəp-* enclosure. The base of *vṛp-* is also known in Avestan *fraorəpō* which is found in Yašt 19.2. In Sanskrit occurs *várpas-* 'form'. With this outside Indo-Iranian, we may compare Agnean *wārp* "to surround, enclose", Kuchean *wārp*, 'to enclose'.

In the remaining two passages Vend. 2.30 and 2.39, prof. Bailey proposes to read *varə<m>-f-va* and translate "drive them to the Vara" and *varə<m>-f-švat̄* and translate 'he drove to the Vara'. He further remarks: "The interest from the point of view of oral transmission will not be missed. According to this interpretation, the transitional sound -f- has been developed orally between m and š, and has eventually displaced the m. I would naturally also recognize that the *varəfēva*- loc. pl. of varp has worked upon these two passages. For the intrusive-f- we may note the case of *duždāfəšrō* or *duždāmfašrō* "ill-breathing", "asthmatic" (Vend. 9.43) where -f- appears more normally between m and š within a word".

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### Text

*pərəsaₖt Zaraθuštrō Ahurəm Mazdəm :* ‘Ahura Mazda, mainyō spəništa, dātarə gaēθanəm astvaitinəm ašāum ! Kahmāi paoiryō mašyānəm apərəsa tūm yō Ahurō Mazdā anyō mana yaₖ Zaraθuštrāi? Kahmāi <paoiryō> fradaēsayō daēnəm yām āhūrīm Zaraθuštrīm ?’

### Translation

Zaraθuštra asked Ahura Mazdā : ‘ Oh Ahura Mazda, Most Holy Spirit, Creator of the corporeal world, righteous ! To whom amongst men didst Thou, who (art) Ahura Mazdā, first speak, other than to me, Zaraθuštra ? To whom didst Thou ( first ) teach the Religion which is of Ahura, revealed by Zaraθuštra ? ’

### Notes

*pərəsaₖt*—impft. 3 sg. Par. of  $\sqrt{pərəs}$ - fras- ( Skt. पूच्छति, अप्रष्ट, पूछः ) to ask, to question, to inquire of; cl. 6; he asked; augment omitted. pr. pərəs-, pərəsa-; s-aor. fraš-, fəraš-; ppp. paršta- ; with paiti- pref. = to ask; with ham-pref. = to converse, to take counsel. For the conju. of the stem pərəs- see Kanga Av. Gram. § 396-413 pp. 211-217. Pah. pūrsit. Skt. अपूच्छत्.

*Zaraθuštrō*— nom. sg. of Zaraθuštra- Proper Name, the Prophet of Ancient Iran. For full details about the Life of Zaraθuštra, see Prof. A. V. W. Jackson, Zoroaster, the Prophet of Ancient Iran, Newyork, 1899 and Dr. Dastur M. N. Dhalla, History of Zoroastrianism, Newyork, 1938. Pah. Zartōšt.

*Ahurəm Mazdqm*— acc. sg. of Ahura Mazdā- Proper Name, Wise Lord, name of God in Zoroastrianism; Lord Omniscient. Pah. Āhrmazd.

*Ahura Mazda*— voc. sg. of Ahura Mazdā-; Oh Ahura Mazda !

*mainyō*— voc. sg. of mainyu- spirit. The word is applied to divine beings who have no visible physical forms; derived from man- to think. Pah. mēnōk.

*spəništa*— voc. sg. of spəništa- superl. of spənta- holy, bountiful; the holiest; compar. spənyajh-. The word is used most often with the word mainyu-. Skt. Ver. translates mahattara- or gurutara- wherever the word occurs. Pah. aβzōníktōm.

*dātarə*— voc. sg. of dātar- sb. m. Oh Creator; from  $\sqrt{dā}$ - to create + tar- agent noun suf. Skt. वृधा-. Pah. dātar.

*gaēθanām-* gen. pl. of *gaēθā-* sb. f. world, from  $\sqrt{gi}$ - to live. Pah. *gēhān*.

*astvaitingm-* gen. pl. of *astvaiti-* adj. corporeal, material, terrestrial; derived from *ast-* Skt. अस्थि- bone + *vaiti-* poss. suf. lit. possessed of bones. Pah. *astōmand*. Skt. अस्थन्वत्- अस्थिमन्त्-.

*aśāum-* voc. sg. of *aśavan-* adj. Oh Holy one, Oh righteous one. Skt. कृतावन्-. For the decl. of the word *aśavan-* see Kanga Av. Gram. § 141 p. 100 and Jack. Av. Gram. § 313 p. 91 and § 193 p. 59. cf. *āθraom-* Oh priest, and *yum-* ( for *yuvən-* ) Oh youth. Pah. *ahrōb*.

*kahmāi-* dat. sg. of interrog. pron. ka-; for whom, unto whom. Pah. *ō kē*.

*paoriyē-* adv. first. Pah. *fratōm*. GAv. *paouruyō*. Skt. पूर्वः; at first, first of all.

*mašyānqm-* gen. pl. of *mašya-* sb. m. of the mortals, amongst men; orig. *martya-*, from  $\sqrt{mērē}$ - to die = *mašya-* r- and t- combined into š-, Skt. मर्त्य-<sup>३</sup>. Pah. *hač martōmān*.

*apərəsə-* better *apərəsō-* impf. 2 sg. Par. of  $\sqrt{pərəs}$ - to ask with a-augment; thou didst ask. Pah. *ham- pūrsīt* = thou didst converse.

*tūm-* nom. sg. of second per. pron. thou. Skt. त्वम्-. Pah. *tō*.

*anyō-* (1) adv. ( nom. sg. of *anya-* *ainya-* ) other than, different from, else than ( with abl. ); (2) adj. another, other; Skt. अन्य- ; (3) *anya-* except, save ( with inst. ). cf. Av. *anyat* adv. meaning 'except, save'; *anyō-tkaēśa-* adj. 'of another doctrine' and *anyō-varəna-* 'of another religion, heterodox'; *anyō ... anyō* Y. IX, 10 'the one ... the other'. Pah. *hān*.

*mana-* gen. sg. of first per. pron. my, mine; *anyō mana*, 'other than myself; save me, except me'. Pah. *hač man*.

*yat-* nom. or acc. sg. of rel. pron. nt. Skt. यत्-. The gen. *mana yat* *Zaraθuštrāi* ( dat. instead of gen. ) as representative of the ablativus comparationis. Vide Reichelt Aw. Elem. § 481, 494. Pah. *kē*.

*fradaēsayō-* impf. 2 sg. Par. of  $\sqrt{dis}$ - Skt. दिश्-. Lat. dicere; with fra- Skt. य- pref. to show, to teach, to enlighten on ; thou didst show or teach; pr. *daēsaya-* *daēdaēs-*; s-aor. *dāiš-*, *dōiš-*, *dis-*. Pah. *frāč nimūt*.

*daēnqm-* acc. sg. of *daēnā-* f. religion, faith ; from  $\sqrt{di}$ - Skt. धी- to see. Pah. *dēn*.

*yām-* acc. sg. of rel. pron. which, antecedent to the word *daēnam*. Pah. ī.

*Āhūrīm-* acc. sg. of *Āhūrya-* adj. relating to Ahura, pertaining to Ahura. cf. Y. 12, 9 *Āhūriš*. Pah. ī *Ōhrmazd*.

*Zaraθuštrīm-* acc. sg. of *Zaraθuštri-* adj. revealed by *Zaraθuštra*. cf. *Zaraθuštriš* in Y. 12, 9.

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### Text

*Āat mraoṭ Ahurō Mazdā : ' Yimāi srīrāi hwāṭwāi, aśāum Zaraθu-*  
*stra ! Ahmāi paoiryō mašyānam apərəse azəm yō Ahurō Mazdā anyō ḥwaṭ yat*  
*Zaraθuštāt; ahmāi < paoiryō > fradaēsaēm daēnam yām īhūrim Zaraθuštām'*

### Translation

Then Ahura Mazdā said : Oh Holy Zaraθuštā ! I who (am) Ahura Mazdā, first talked to him amongst men, fair Yima, possessed of large flocks, other than Thee, Zaraθuštā. Unto him I first taught the Religion which ( is ) of Ahura, revealed by Zaraθuštā.

### Notes

Āat— adv. then, thereupon. Skt आत्. Pah. ut-aś.

mraoṭ— impt. 3 sg. Par. of √mru- Skt. √त्- to speak; spoke, said, pronounced. pr. mru-, mrv-, mravā-; mrvī- pass. aor. mraoi-; ppp. mruta-; with pref. aṇtarə- = to break with ; with pref. ā- = to recite; with pref. upa- = to call here; with pref. paiti- = to answer, to reply; with pref. frā- = to speak forth, to refer to, to recite; with pref. nī = to call down, to invoke ; with pref. vi- = to abjure, to renounce.

Ahurō Mazdā— nom. sg. of Ahura Mazdā- Proper Name, Lord Omniscent, Lord Wisdom, Ahura Mazdā. The first element of this comp. Ahura- 'Lord' is one of the Indo-Iranian generic forms of godhead and Zaraθuštā confers upon it the Iranian epithet Mazdā- 'Wise' 'Omniscient'. Zaraθuštā uses the divine name variously as the metrical composition of the hymns requires. He employs the combination Ahura Mazdā and Mazdā Ahura or the forms Ahura or Mazdā respectively, designating God in all cases. cf. para 1 : Ahurəm Mazdām- acc. sg. and Ahura Mazdā- voc. sg. and Ahurō Mazdā- nom. sg. Pah. Āhrmazd.

Yimāi— dat. sg. of Yima- Skt. यम्- Proper Name. Yima is identical with the यम्-. Etymologically his name means 'twin' and this is probably the real meaning for his twin sister Yami- is also a Vedic personage. The Iranian Yima has a sister of like name, although she does not appear till late in the literature. According to an old Indo-Iranian myth there was a primeval twin pair, Yima and his sister Yami, the progenitor of mankind.

Yima was the king of the golden age of the Peshdādian Dynasty. But as he was also the first mortal that died, he became the god of the dead. In the MPer. Lit. and in the Shāh Nāma he is called Jamshid - Av. Yimō xšāētō.

He was the son of vīvājhvānt- Skt. विवस्वत्-. In the Veda also यम is called वैवस्वत् ; cf. Yima- voc. sg. in para 3 below.

*srīrāi-* dat. sg. of *srīra-* adj. Skt. श्रील- श्रीर- beautiful, fair ; compar. *srīrōtara-* and superl. *srīrōtēma-*. Pah. nēvak with a gloss pat dītan 'good in appearance'. See *srīra-* voc. sg. in para 3 below and *srīrō-* nom. sg.

*hvaθwāi-* dat. sg. of *hvaθwa-* adj. possessing great prosperity or magnificence or possessing large flocks or having a large retinue; derived from *hu-* Skt. सु- good and *vāθwa-* flock, multitude. The word may also mean 'the good protector'. Pah. hu-ramak. cf. Y. IX.4 : *hvaθwō*.

*ahmāi-* dat. sg. of dem. pron. Skt. अस्मै; unto him, to him. Pah. Ver. Ꮓ Ꭰy. 'to him'

*apərəse-* better and correct reading *apərəsəm-* impft. 1 sg. Par. of *√pərəs-* to ask, with a- augment; I asked, I inquired of, I questioned. Pah. ham-pūrsīt hom = 'I asked, I conversed with'. See *apərəsə* in para 1 above. In both these cases the author has committed grammatical mistake.

*azəm-* nom. sg. of first per. pron. Skt. अहम्-; I. Pah. man.

*yō-* nom. sg. m. of rel. pron. Skt. यः; who. Pah. kē.

*θwāt-* abl. sg. of second per. pron. Skt. त्वत्. Pah. hač tō ; anyō θwāt- other than thee, save thee.

*Zaraθuštrāt-* abl. sg. of *Zaraθuštra-* Proper Name; from *Zaraθuštra*.

*fradaēsaēm-* impft. 1 sg. Par. of *√dis-* Skt. विद्य- Lat. dicere, with *fra-* Skt. फ- pref. to show, to teach, to enlighten on ; I showed, I taught. See *fradaēsayō* in para 1 above.

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#### Text

Āat hē mraom, Zaraθuštra ! azəm yō Ahurō Mazdā, ' vīsaṇuha mē, Yima srīra Vīvājhana ! mərətō bərətāca daēnayā. Āat mē aēm paiti-aoxta Yimō srīrō Zaraθuštra nōit dātō ahmi nōit cištō mərətō bərətāca daēnayā.

#### Translation

Then I who (am) Ahura Mazdā said to him; ' Oh Zaraθuštra ! keep thyself ready, Oh handsome Yima, son of Vīvājhvānt, as the remembrancer and the propagator of ' My Religion '.

Then the fair Yima answered me. Oh Zaraθuštra ! ' I was neither created nor taught to be the remembrancer and propagator of the Religion '.

#### Notes

*hē-* dat. sg. of third per. pron. m. unto him, to him. Pah. Ꮓ Ꭰy.

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*mraom-* impft. 1. sg. Par. of  $\sqrt{mru}$ - Skt. श्रूः to speak, to pronounce, to tell; cl. 1; I said, I spoke, I pronounced. Pah. gōft.

*vīsaṇuha-* impv. 2 sg. Par. of  $\sqrt{vis}$ - to be or to keep ready as, to serve as, to intend to, to undertake to; dost thou keep ready as, dost thou serve as; pr. *vīsa-*; pass. *vīsyā-*; pft. *vīvīṣ-*. Pah. patirīt, 'do you accept, do you receive'.

*mē-* dat. or gen. sg. of first per. pron. unto me, my, mine. Pah. hač man, 'from me'.

*Vivāñhana-* voc. sg. of *Vivāñhana-* Proper Name, father of Yima and grandson of Hōśang, the Pēśdādiyan King, who was the grandson of Gaya-Marētan- Gayōmart- the first human being. The name is also written as *Vivāñhuša-* meaning 'flashing up (of the light in the morning)'. The word is patronymic from *Vivahvant-*. In the Veda we find the name विवस्वत्-. Pah. *Vivāñhānān*. The name of Yima's father occurs only a few times in the Av. chiefly in this Fragard of the Vend. and in Y. Hā IX.

*mərətō-* inf. from  $\sqrt{mar}$ - Skt. स्मृ- to hold in remembrance (Barth.); Kanga suggests the reading *mərəta-* common noun, nom. sg. of *mərətar-* m. from  $\sqrt{mərə}$ - Skt. स्मृ- to remember; one who remembers and quotes the word *hiś-mairīmcā* occurring in Y. Hā XIX.11 meaning 'worthy to be remembered'. Alternatively he takes it as ppp. of  $\sqrt{mar}$ - and translates 'learned, instructed' (Av. Dict. p. 410). Correct reading is *mərətar-* remembrancer, or recorder, nom. sg. of *mərətar-* noun. Pah. ōśmurišn = 'reckoning, consideration, study'.

*bərətaca-* inf. from  $\sqrt{bar}$ - to bear, to carry, to bring, to cultivate (Barth.); ca- encl. particle=and. Kanga (Av. Dict. p. 381) *bərəta-* as common noun, nom. sg. of *bərətar-* m. Pah. būrtār-; Skt. भर्तर्- and translates 'a bearer, a promoter', propagator. Pah. *barišn* = 'bearing, behaviour' from inf. *būrtān*. Pah. 'ōśmurišn ut barišn ō dēn' is further explained by the gloss 'ku ēhrpatih ut hāviśtih kūnīt', i. e. 'do you practice priesthood and discipleship'.

*daēnayā-* gen. sg. of *daēnā-* sb. f. religion, faith; see *daēnam* in verses 1 and 2 above; of the Religion. Pah. ī dēn, 'of the Religion'.

*mē-* dat. sg. of first per. pron. unto me. Pah. ō man.

*aēm-* nom. sg. m. of dem. pron. also Av. *ayəm*; Skt. अयम्; this.

*paiti-aoxta-* impft. 3 sg. Ātm. of  $\sqrt{vac}$ - with *paiti-* pref. to reply; he replied, Pah. *passož gōft*, 'gave a reply, answered, responded'.

*Yimō-* nom. sg. of Yima- Proper Nome. Yima, the King. A number of great heroes are celebrated in the Av. and it seems that tales preserved by

various individual families and tribes concerning their own ancestral figures were mingled with common traditions about 'culture heroes' and 'first man'. The most prominent and detailed of these ancient legends is that regarding 'Yima Xšāēta', 'King Yima', who dominates in the famous Persian Epic, the Shāh Nāma. The Avestan Yima, son of Vīvājhvānt, appears in the Vedas as यम्, son of विवस्वन्त्. The Vedic यम् is the first man to have lived on earth and to have died. Yima's constant epithet is hvaθwa-, 'having good herds'. According to Zamyāt Yt. or Kayān Yt. ( Yt. XIX. 33 ) it is stated that Yima allowed himself to entertain a lie in his mind, so that xarənah- 'the Divine Glory' left him. In the Pah. Texts and the Pers. Epic it is said that "Jam" committed sin through pride and arrogance claiming that he himself was God. This tale of his fall and decline from grace, for which there is no Indian parallel, was evolved by priests of the ethical Ahurian doctrine to account for death coming to Yima. Despite this development of his story, Yima Xšāēta remains the greatest hero of Iranian Tradition, the ideal of kingly power and splendour. cf. V. IX. 4-5.

*nōit-* adv. not. particle of negation ; comp. of na + it ; Skt. नेत्; na-  
Skt. न- cf. naē, naēdā, nava; only joined with other particles. Pah. nē.

*dātō-* nom. sg. of dāta- ppp. of √dā- to make, to create; created. Pah. dātan ; created, born ; Pah. dātar 'creator, maker, giver'.

*ahmi-* pr. 1 sg. Par. of √ah- Skt. अस्- to be, to exist; cl. 2; I am. Pah. hom.

*cistō-* nom. sg. of cista- ppp. of √ciθ- Skt. चित्- to teach, to convert to; taught. pr. cinaθ-, caēθ-. Pah. čāśitār, 'teacher', from inf. čāśtan or čāśitan.

#### - 4 -

#### Text

Āat hē mraom, Zaraθuštra ! azēm yō Ahurō Mazdā : 'yēzi mē  
nōit vīvīse mērētē bērētāca daēnayā; āat mē gaēθā frādāya āat mē gaēθā  
varēdāya; āat mē vīsāi gaēθanām grātāca harētāca aiwyāxstaca.'

#### Translation

Then I who ( am ) Ahura Mazdā said to him. O Zaraθuštra !

'If O Yima ! you are not prepared to be the remembrancer and propagator of the Religion then increase my world, then enlarge my world, then will thou make ready as the protector, guardian and overseer of my world'.

## YIMA'S LEGEND

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## Notes

*yēzi-* conj. if (conditional); as soon as (temporal). Skt. यदि. Pah. hakar.

*vīvīse-* pft. 2 sg. Ātm. of  $\sqrt{vīs}$ - to be ready as, to serve as, to undertake to, to intend to; thou hast been ready as, hast served as, hast undertaken.  $vīvīs + sē$  second per. sg. term. Barth. (Air. Wb. 1453) takes the word as inf. and translates 'thou be not able to be ready for'. Pah. patīrēy, 'thou dost accept'.

*gāēθā-* acc. pl. of *gāēθā-* sb. f. world; from  $\sqrt{gi}$ - to live. Pah. gēhān. The word *gāēθā* also means "being, farm, property, goods and chattels".

*frāðaya-* impv. 2 sg. Par. of  $\sqrt{frāð}$ - to increase; cl. 10; do thou cause to increase or flourish. pr. frāða-, frāða-; iter. frāðaya-. Pah. frāxēn, 'do thou enlarge, do thou make prosper', which is further explained by the gloss *kū vēš bē kūn*, i. e. 'do thou make excessive'.

*varəðaya-* impv. 2 sg. Par. of  $\sqrt{varəð}$ - (Skt. वर्षति; वर्षयति; वृद्धः) to increase, to augment, to cause to prosper or thrive. pr. varəda-, varəða-; iter. varəðaya-, varəðaya-, ppp. vərəzda-; do thou cause to augment or thrive. Pah. vālēn, 'do thou increase or do thou enlarge', which is further explained by the gloss *ku frapihtar bē kun*, i. e. 'make more prosperous'.

*vīsāi-* better *vīsāhi-* pr. subjv. 2 sg. Par. of  $\sqrt{vīs}$ - to be ready for, to accept; thou shalt accept, thou wilt be ready for, thou wilt undertake. See Kanga Av. Gram, § 294 and Jack. Av. Gram, § 502. Barth. (Air. Wb. 1458) takes it as inf. Pah. Ver. patīr, 'do thou accept'.

*gāēθanām-* gen. pl. of *gāēθā-* sb. f. world, property. See *gāēθā* above. Pah. gēhān rāð 'for the world'.

*θrātāca-* nom. sg. of *θrātar-* sb. m. protector, nourisher; from  $\sqrt{\thetarā}$ - to nourish, to thrive + tar- agent noun suf. Skt. त्रै-; ca- encl. particle, and. Pah. srāyiśn, 'protection, shelter, nourishment'.

*harātāca-* nom. sg. of *harātar-* sb. m. protector, guardian; from  $\sqrt{harā}$ - to protect + tar- agent noun suf. cf. Lat. sal-vere; Skt. स- ca = and. pr. hara-, haurva-. Pah. sardārīh, 'chieftainship, authority, leadership'.

*aiwyāxstaca-* nom. sg. of *aiwyāxstar-* sb. m. watcher, overseer; from  $\sqrt{āxś}$  with *aiwi-* Skt. अभि- pref. to watch carefully. Sometimes *aibi-* is used as a verbal pref. instead of *aiwi-* in Avesta. Pah. pat nikās-dāriśnīh, 'for keeping a watch', with further comment *pānakīh kartan*, 'to exercise protection'.

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### Text

*Āaḥ mē' aēm paiti-aoxta Yimō srīrō, Zaraθuštra! azəm tē gaēθā frādayeni, azəm te gaēθā varədayeni, azem tē vīsāne gaēθanəm ḥrātāca harətāca aiwyāxstaca. Nōit mana xšaθre bvaṭ aotō vātō, nōit garəmō, nōit axtiš, mahrkō.*

### Translation

Then he, handsome Yima replied me, Oh, Zaraθuštra! ' I will prosper thy world. I will enlarge thy world. I shall prepare myself to be the protector, guardian and overseer of world. In my kingdom there will be neither cold wind nor hot, neither sickness nor death.

### Note

*tē*— gen. sg. of second per. pron. thy. Pah. ī tō.

*frādayeni*— impv. 1 sg. Par. of  $\sqrt{frād}$ - ( cl. 10 ) to increase, to flourish; I shall cause to increase or prosper. See *frādaya-* in para 4 above. Pah. *frāxēnom*, ' I will enlarge, I will make prosper ', which is further explained by the gloss, *ku vēš bē kunom*, i. e. ' I will make abundant '.

*varədayeni*— impv. 1 sg. Par. of  $\sqrt{varəd}$ - to increase, to augment, to cause to prosper; I will enlarge or I will cause to thrive. See *varədaya-* in para 4 above. Pah. *vālēnom*, ' I will increase ', which is further explained by the gloss *ku frapihtar bē kunom*, i. e. ' I will make stouter or fatter '.

*vīsānē*— impv. 1 sg. Ātm. of  $\sqrt{vīs}$ - to accept, to be ready for, to undertake; cl. 6; I will undertake, I will be ready for, I will accept. See the word *vīsāi* and *vīvise* in para 4 above. Pah. *patīrom* = ' I will accept '.

*xšaθrē*— loc. sg. of *xšaθra-* sb. nt. power, rule, kingdom, dominion, reign. Skt. शत्रू-. Pah. *pat xatāyih, xatādhih*, ' during the lordship, sovereignty '.

*bvaṭ*— aor. subjv. 3 sg. Par. of  $\sqrt{bū}$ - Skt. भु- to be, to become. Pah. *būtan*; shall be, will be. Pah. *bavēt*.

*aotō*— nom. sg. of *aota-* adj. qualifying the noun *vātō*; cold; from  $\sqrt{vā}$ - to blow. cf. *aodar-* sb. nt. ' coldness '. Skt. ऊर्-; secondly the term *aota-* is employed in Av. as a noun as well, cf. Y. Hā IX.5 : *nōit aotəm ḥñha nōit garəməm*.

*nōit ... nōit*— adv. neither .. nor; *nōit* ( na + it ) by itself is much powerful as a negative and may be rendered ' never '. Pah. *nē ... nē*; ideogram *lā*.

*vātō-* nom. sg. of *vāta-* sb. m. wind; from  $\sqrt{vā}$ - to blow. Skt. वात-; cf. *vātō-bərətā-* adj. 'dragged or carried away by the wind'; *vātō-śūt-* adj. 'tossed by wind, wind driven' in Y. IX.32. Pah. *vāt-*.

*garəmō-* nom. sg. of *garəma-* adj. qualifying the noun *vātō*; warm. It is antonym of *aota-*.

*axtiš-* nom. sg. of *axti-* sb. m. illness, torment, pain, suffering. Pah. *hīvandakīh*, 'illness, weakness', which is further explained by the gloss *vaštakīh*, 'decomposition, pollution'.

*mahrkō-* nom. sg. of *mahrka-* sb. m. death, destruction; from  $\sqrt{marəc}$ - to destroy. cf. the word *mərəθyuš-* Skt. मृत्यु- death, occurring in Y. Hā IX.5. See *mahrkāi-* dat. sg. in ibid. para 8.

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### Text

*Āat hē zaya frabarəm azəm yō Ahurō Mazdā suwram zaranaēnīm  
aśtreṇca zaranyō-paēśīm.*

### Translation

Then I who (am) Ahura Mazdā offered him two instruments, a golden goad and a gold-adorned whip.

### Notes

*zaya-* acc. du. of *zaya-* sb. m. two implements, two weapons or instruments; cf. *zaēna-* Skt. ईति- sb. f. 'weapon'. Pah. *zay-*.

*frabarəm-* impft. 1 sg. Par. of  $\sqrt{bar}$ - to bear, to carry with *fra-* pref. I offered. Pah. *frāč bōrt-*.

*suwram-* acc. sg. of *suwra-* or *sufrā-* sb. f. a goad, an instrument for driving cattle. This word is variously translated by Avestan scholars: 'arrow' ( Barth. ); 'seal-ring' ( Darm. ); 'ring' ( Lommel ); 'plough' ( Scheftelowitz ); 'a goad' ( Bailey ). Prof. Bailey remarks thus: 'I propose to explain the word *sufrā-* *suwra-* as a "goad". It is then exactly in place with the verb *aiwišvat* "he drove on". If we wish to connect *sufrā-* with other words, we may point to the Indo-Iranian *śaubh-* : *śubh-*, Pres. *śumbh-* attested in Sanskrit *ni-śumbha-* "killing". Pali. *sumbhati-* "push, strike" beside *sumhati*; Sogdian *swnp-* *swþt-* : "pierce" ( SCE 89, Gram. Sogd. ii. 17 ) and Mid. New Pers. *sumb-* : *suft* "pierce". For the meaning note the Latin "stimulus", "goad" as

the pricking instrument' (stinguo 'I prick') with Walde-Pokorny Vgl. Wb. ii. 612." ( Zor. Probl. in the IX Century Books, Oxford 1943 p. 221. ) Hence the word suwrā or sufrā can be derived from √suw- or suf- to pierce, to prick+ra- suf. Pah. Ver. wrongly translates ' sūlākōmand ' i. e. ' having holes; ( instrument ) having holes. viz. a trumpet '.

*zaranaēnīm-* acc. sg. of zaranaēnya- adj. f. made of gold, golden. cf. Skt. द्विरणिन्- golden, adorned with gold. Pah. zarrēn.

*aśtrām-ca-* acc. sg. of aśtrā- sb. f. whip; from √az- the verb at the base of it is azati ' he drives cattle '. Skt. अश्या- . Pah. astar- a mere transcription of Av. word.

*zaranyō-paēsīm* – acc. sg. of zaranyō-paēsyā- adj. f. adorned with gold. cf. Skt. द्विरण्यपेशस्.. Pah. zarrēn-pēsīt.

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### Text

[ *Yimō asti bərəθē xṣaθrayā* ].

### Translation

[ Yima is in possession of two sovereignties. ]

### Notes

*Yimō asti bərəθē xṣaθrayā* – This sentence forms a quotation from the Pah. Ver. and is added in the text by the final redactor. It is an interpolation.

*bərəθē* – inf. from √bar- Skt. भर- to bear, to carry, to keep; with asti- ' he is in possession of ( gen. )' ( Barth. ). The word is loc. sg. of bərəθā- sb.

*xṣaθrayā* – gen. du. of xṣaθrayā- nt. kingdom, authority, sovereign power; from √xṣi- to rule, to reign. Skt. धत्र-.

The translation of the sentence which I regard as an interpolation is as under : ' Yima is for the bringing of the sovereign power ' or ' Yima is in possession of two sovereignties ', if the word xṣaθrayā is explained as gen. du. nt. It is suggested here that this para 7 should be inserted in square brackets, as the sentence is a quotation quoted by the Pah. translator in the Pah. Ver. and does not form part of the text.

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### Text

*Āat̄ Yimāi x̄aθrāi θrisatō-zima hən-jasənta. Āat̄ hē īm zā bvat̄ pərəne pasvāmca staoranāmca mašyānāmca sūnāmca vayāmca āθrāmca suxrem saocintām. Nōit̄ hīm gātavō viñdən pasvasca staorāca mašyāca.*

### Translation

Then the rule of Yima lasted three hundred years ( lit. then three hundred winters became complete for Yima's rule ). Then the earth became for him full of small cattle and large cattle and men and dogs and birds and red burning fires. And the small cattle and large cattle and men did not find enough space upon it.

### Notes

*Yimāi-* dat. sg. of Yima- Proper Name; dat. used in the sense of gen.; of Yima. Pah. ān ī yim.

*x̄aθrāi-* dat. sg. of x̄aθra- sb. nt. kingdom, sovereign power, authority; to the kingdom, to the dominion. Pah. pat̄ x̄atādīh, 'during the sovereignty'.

*θrisatō-zima-* nom. pl. of θrisatō-zima- sb. m. comp. of θrisatō- num. Skt. त्रिशत्- three hundred and zima- Skt. हिम्- winter ; three hundred winters ( i. e. years ). Var. reading θrisatō-zēma-. Pah. satīkar-satō zīm.

*hən-jasənta-* impf. 3 pl. Ātm. of √jam- jas- to go with hən- Skt. सृ- pref. ; came up, became complete, passed away. Pah. ḍ ham-mat- 'came up', which is further explained by the gloss ku sar bē būt, i. e. ' it was ended, it was completed '.

*īm-* nom. sg. f. of dem. pron. a-, imā- Skt. इयम्; this. Pah. ēn. For the decl. of the dem. pron. m. and f. see Kanga Av. Gram. § 218-220.

*zā-* nom. sg. of zəm- sb. f. earth, ground. Pah. zamīk; Gr. xamai; Lat. humi, Pers. zamin, cf. zəmar-gūzō- adj. 'concealed underneath the earth' Y.IX. 15; zəmas-ciθra- adj. '( stars ) that have the seed of the earth in them'; zəm-fraθah- adj. 'as broad or wide as the earth'. For the decl. of the word zəm- see Kanga Av. Gram. § 170 and Jack, Av. Gram. § 318.

*bvat̄-* better bavaṭ- impf. 3 sg. Par. of √bū- Skt. भू- to be, to become; hecame, was. Pah. būt. Var. reading bavat̄.

*pərəne-* nom. sg. of pərənya- adj. f. qualifying the noun zā; full. Skt. पूर्णः; from √par- Skt. पूर्- to fill. Pah. purr.

*pasvāmca-* gen. pl. of *pasu-* sb. m. Skt. पशु- cattle, small cattle; ca-encl. = and ; Pah. hač pahān.

*staorāmca-* gen. pl. of *staora-* sb. m. large cattle, draught-cattle, draught-animal ( i. e. camel, horse, ox and ass ); ca- encl. = and. Pah. stōrān, a mere transcription of Av. word.

*mašyānāmca-* gen. pl. of *mašya-* martya- sb. m. Skt. मर्त्य- a mortal, a human being, a man; of the mortals; from √*mērē-* to die; the equation Skt. *rt*= Av. š was first given by Barth. See Y. IX.4; ca = and. Pah. martōmān.

*sūnāmca-* gen. pl. of *span-* sūn- or *sūn-* sb. m. Skt. शूनः ; शूनः ; dog, hound. Pah. sagān.

*vayāmca-* gen. pl. of *vi-, vaya-* sb. m. Skt. विः ; from √*vi-* to fly; of birds. This word may be distinguished from *vayu-, vaya-* sb. m. meaning air, wind, atmosphere from √*vā-* to blow; Skt. वायु. cf. the expression *vayavant-* adj. 'full of birds'; *vayō-bərəta-* adj. 'dragged away by a bird'. Pah. Ver. *vayān*. It may be noted that the word is used in Veda for the flying horses of the Aświns ( RV. I. 104.1 ) or for those of the Maruts ( RV. V. 53.3 ). Vide Grassmann Wb. 1265.

*āθrāmca-* gen. pl. of *ātar- ātērē- āṛ-* sb. m. fire ; also personified and deified; of the fires. Pah. Ver. ātaś.

*suxrām-* gen. pl. of *sūxra-* adj. Skt. शूक्र- red ( of fire ), from √*suc-* to burn, to blaze, to shine. Skt. शूच्. Pah. Ver. suxrā.

*saocintām-* gen. pl. of *saocinta-* pr. part. Par. of √*suc-* to burn, to shine, to flame; shining, burning. Pah. Ver. sōzāk. sōzāg, 'burning'.

*hīm-* encl. particle ( acc. sg. of *hi-* pron. Skt. सिम् ), generalising and emphasizing ( Barth. ); at all, any, more. Pah. Ver. has merely transcribed the word 'hīm' with a gloss *apar ēn zamīk*, 'on this earth'. Prof. Bailey translates Pah. word *hīm* by 'furrow, field' ( BSOAS. XVIII/1 p. 37 ).

*gātavō-* partitive gen. of *gātu-* sb. m. nt. as object. (1) place, room, locality, spot; (2) couch, bed, divan. Skt. गात्रु-. Pah. Ver. gās.

*vinḍēn-* impt. 3 pl. Par. of √*vinḍ-* √*vid-* to find, to obtain, to get; did find or obtain; pr. *vida-*, *viḍā-*, *vōivid-*, *vinḍ-*, *viṇad-* *vinda-*; caus. *vaēdaya-*; pft. *vivaēd-*, ppp. *vista-*. Pah. Ver. vindīt.

*pasvasca-* nom. pl. of *pasu-* sb. m. cattle, small cattle. See *pasvāmca* above. Pah. Ver. pāh.

*staorāca-* nom. pl. of *staora-* sb. m. large cattle. See *staorāmca* above. Pah. Ver. stōr.

*mašyāca-* nom. pl. of *mašya-* sb. m. mortal, men, mortals. See *mašyā-nāmca* above. Pah. martān.

## YIMA'S LEGEND

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## Text

*Āat Yimāi paiti-vaēdaēm, Yima srīra Vīvaijhana! pr̄eñe īm zā hēngata pasvāmca staoranāmca mašyānāmca sūnāmca vayāmca āθrāmea suxram saocintām; nōit hīm gātvō vindənti pasvasca staorāca mašyāca.*

## Translation

Then I proclaimed to Yima : ' Fair Yima, Son of Vīvaihvānt ! full is the earth with the thronging of small cattle and large cattle and of men and of dogs and of birds and of red burning fires; and the small cattle and large cattle and men do not find space ( any more ) upon it.

## Notes

*paiti-vaēdaēm*—impt. 1 sg. Par. caus. of √vid- to know with paiti- pref. [ cf. Skt. वेदत्, वेदयामसि, विदुः, विदितः ]; I made aware, I proclaimed; √vid- to know, to understand, to learn, to consider; pr. vaēd-; caus. vaēdaya-, vaēdaya-; s-aor. vaēs-, vis-; pft. vaēd-, vaēθ-, vid-, viθ-; ppp. vista-; with aiwi-caus. = to assign; with ā- caus. = to account, to assign, to grant, to dedicate, to entrust; with us- caus. = to make known, to announce; with paiti- caus. = to make known, to assign; with frā- to observe; with ni- = to make known, to assign; Pah. Ver. pat vīhit.

*Yima srīra Vīvaijhana*— see para 3 above.

*pr̄eñe īm zā*— see notes on para 8 above.

*hēngata*—inst. sg. of hēngata- ppp. of √gam- with ham- pref. meaning ' to gather ' ; through the gathering, with the thronging. Pah. Ver. ham-mat.

*vindənti*—pr. 3 pl. Par. of √vid- to find, to obtain, to get; cl. 7; they find, they obtain or they get. See vindən para 7 above. Pah. vindēt.

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## Text

*Āat Yimō fraśusat̄ raocā ā upa rapiθwām hū paiti adwanām. Hō imām zām aiwiśvat̄ suwrya zaranaēnya avi dim sītaś aśtraya uityaojanō : Friθa Spōnta Ārmāite ! fraca śva vīca nōmatyha baroθrē pasvāmca staoranāmca mašyānāmca.*

...28...

**Translation**

Then Yima went forth, to the lights, to the south, along the path of the Sun. He drove on this earth with the golden goad, he struck upon her with the whip, thus saying : ' Beloved Sp̄ṇta Ārmaiti ! go forward and extend round about for the bearing of the small cattle and large cattle and of men '.

**Notes**

*frašūsat-* impt. 3 sg. Par. of *v̄šu-* GAv. *šyū-* to move, to go away from, to deal with a person; moved forward, went forth, stepped forward. cf. Skt. च्यवते, च्यावयति; *fra-* pref. Skt. प्र-. Pah. Ver. *frač* raft. pr. *šyav-*, *šav-*, *šv-*, *šūsa-*, *šāvaya-*; s-aor. *šaoš-*; pft. *šušu-*; ppp. *šuta-*.

*raocā-* acc. pl. of *raocajh-* *raocah-* sb. nt. light, day-light, place of light (when used in pl.); from *v̄ruc-* to kindle. cf. Skt. रोचिस्-. The same word *raocajh-* *raocah-* is also used in Av. as an adj. meaning 'bright, shining'. cf. V. IX.19 : *valištəm ahūm ašaonam raocajhəm v̄ispō-žāθrəm* = Heaven or Paradise of the righteous, bright and all comfortable. Pah. Ver. *pat rōšnīh* 'towards the light' with a gloss *pat rōšnīh ī xēš*, 'by means of his own light'.

*ā-* post-position, to, for, at, towards; Skt. आ-. Note that *ā* is used as a verbal prefix.

*upa-* prep. (with acc.) towards, to; by, near (of space); about, at (of time); (with loc.) by, at, in (of space). The same word *upa-* is also used as a verbal pref. in Avesta, Pah. *apar*.

*rapiθwām-* acc. sg. of *rapiθwā-* sb. f. midday, noon, from *ayare-* day and *pīšwā-* middle; the name of the second gāh in Av., which begins from 12 noon to 3 P. M. cf. *arəm-piθwa-* sb. f., 'midday', *ra-* representing an ablauts-form of \*ara, cf. the form *rapiθwina-* adj. from *rapiθwā-* sb. 'of midday, of noon' and *rapiθwitara-* adj. compar. of *rapiθwy-* adj. derived from *rapiθwā* sb. meaning 'southern'. See V. IX. 11; *ā rapiθwinəm zrvānəm* = at the time of midday. Pah. Ver. *ō rapiθwintar rōn* = to the southern direction.

*hū-* gen. sg. of *hvar-* Skt. स्वर्- the Sun. This special form of gen. sg. is peculiar to YAv. and is used only with *frāšmō-dāiti* in the phrase 'pasca hū-frāšmō-dāitīm', i. e. 'after the setting of the Sun', vide Y. Hā 57.10. The regular form is *hūrō*. See Jack. Av. Gram. § 334 p. 96 and Kanga Av. Gram. § 172 p. 120 s. v. *hvar-*. Pah. Ver. *ān ī xaršēt* 'of the Sun'.

*aðwanəm*— acc. sg. of *aðwan-* sb. m. Skt. अवन्- way, path, course. Etym. is doubtful. Kanga (Av. Dict. p. 26) quotes the etymology given by Prof. Polt thus : अधि- on, upon; √इ- to go + van suf.; अधि + इ + वन् = अवन्-; road, path, way. This same word *aðwanəm* occurs in this Fragard five times -paras 10,14, 18,26, 34. In paras 26 and 34, we find the phrase *hāθrōmasanjhēm* *aðwanəm* = 'along a course, a *hāθra-* in length' cf. *aðvā* nom. sg. in Y. 31.2; *aðwanəm* in Y. 34.13; cf. also Y. 44.3: *kasnā ḫēng starēmcā dāt* *aðvanəm*. Pah. *rās*.

*hō*— third per. pron. nom. sg. m. he. Skt. सः. Pah. *ān* = 'that, he'.

*imām*— acc. sg. of dem. pron. *imā*, f. this, qualifying the noun *zām*. Pah. *īm*.

*zām*— acc. sg. of *zām-* sb. f. earth. See *zā* above. Pah. *zamīk*.

*aiwiśvat*— impft. 3 sg. Par. of √श्व- with *aiwi-* pref. to drive on; he drove on. Pah. Ver. *apar sūft* 'he pierced'.

*suwrya*— inst. sg. of *suwṛā-* *sufrā-* sb. f. 'goad', an instrument for driving cattle. See notes on the word *suwṛām* occurring in para 6 above. Pah. Ver. wrongly translates 'sūlakōmand' i. e. 'having holes' as in para 6 above.

*zaranaēnya*— inst. sg. of *zaranaēnya-* f. adj. made of gold, golden, cf. Skt. हिरण्यय, golden, adorned with gold. Pah. Ver. *zarrēn*.

*avi...sifat*— impft. 3 sg. Par. of √*sif-* Skt. क्षिप्- with *avi-* pref. to pass over, to strike; he struck upon, he passed over. cf. paras 14 and 18 below. Pah. Ver. *bē sūft* 'he pierced, he struck'.

*dim*— better *tām* or *him*, third per. pron. acc. sg. f. her; Skt. ताम-. This word stands for *zām*, earth f. Pah. *ān*.

*aśtraya*— inst. sg. of *aśtrā-* sb. f. with the weapon, with the whip. See *aśtramca* in para 6 above.

*uityaojanō*— nom. sg. of *uityaojana-* pr. part. Ātm. of √vac- or √aoj- to speak, with *uiti-* thus, so; so saying, thus speaking. cf. *uityaojanā*, nom. pl. Yt. X. 42 and Yt. XIII. 66. See paras 14 and 18 below. Pah. Ver. *ut-aś etōn gōft* 'and he said thus'. The word is found written separately; *uiti vacēbiś aojanō* in Ābān Yt. (Yt. V).76.

*friθa*— voc. sg. of *friθa-* adj. beloved, affectionate, dear, ppp. of √*fri-* Skt. श्री- to love, to propitiate, to court a deity's favour by means of (inst.), to pray to (dat.), with pref. आ- to wish a person something; cl. 9. cf. Skt. प्रीणाति, प्रीतः. Pah. Ver. *dōšāramihā* 'with love, with affection'.

*Spēnta Ārmaiti*— voc. sg. of *Spēntā Ārmaiti*- f. Proper Name, name of the one of the Holy or Bountiful Immortals; Oh *Spēnta Ārmaiti*. This divinity

presides over the bountiful earth. Here the compound may be translated ' Oh Mother-Earth ! ' Pah. Ver. spandarmat.

*fraca ūva-* impv. 2 sg. Par. of *√šu-šu-* to move with fra- Skt. य- pref.; go thou forward, go forth. ca- encl. meaning ' and '. Pah. frāč rōβ = ' go thou advance '.

*vīca namanha-* impv. 2 sg. Par. of *√nam-* with *vī-* pref. to stretch out, to extend round about, to spread out. cf. Skt. नम्- ca- encl. = and. Pah. Ver. bē ūnāmīt.

*barəθrē-* dat. sg. of *barəθra-* sb. nt. from *√bar-* to bear, Skt. भर्- to carry; for the bearing, in order to bear. Pah. Ver. barišn rād.

- 11 -

### Text

*Āat̄ Yimō imām zām vīśāvayaṭ aēva ḥriṣva ahmāṭ masyehīm yaṭa para ahmāṭ as. Təm iṭra fracarəṇta pāvasca staorāca maśyāca hvām anu ištīm zaošəmca yaṭa kaṭaca hē zaošō.*

### Translation

Then Yima made this earth extend by one-third larger than it was before. Here the small cattle, large cattle and men moved about according to their own will and pleasure [ in whatever manner was his pleasure ].

### Notes

*vīśāvayaṭ-* impf. 3 sg. caus. Par. of *√šu- šu-*, to move with *vī-* pref.; made to extend, caused to enlarge, made to expand. Pah. Ver. bē rōβēnīt.

*aēva ḥriṣva-* fractional numeral, one-third, 1/3; from *aēva-* and *ḥriṣva-*, a third part. cf. dva *ḥriṣva* = two- thirds; *tri ḥriṣva* = three thirds; *caθruṣva* = one fourth and *pantanjva* = one fifth. See Kanga Av. Gram. § 209, p. 138. cf. Av. *ḥriṣant*, third ( part ) in para 23 below. Pah. Ver. ēvak- srišvat.

*ahmāṭ ... yaṭa-* after a compar. masyehīm, meaning ' than ', *ahmāṭ* itself being originally an ablativus comparationis, lit. ' than that'; *ahmāṭ-* adv. originally abl. sg. of deīn, pron. a- with *yaṭa* after a comparison. Pah. Ver. hač ān.

*masyehīm-* acc. sg. of *masyehī-* f. compar. of *mazant-*; originally *masyah-* and its f. form is *masyehī*; greater, larger, more. Pah. mas čēlōn- ' more than, greater than, larger than ' ; here *mas-* positive used in the sense of the comparative.

*para-* (a) adv. before, Skt. पुरा, at first, in the first place, formerly. Pah. Ver. pēš. cf. para ahmāt means 'before; hitherto, upto the present time'; para ahmāt yat, 'before'; (b) used as a prep. acc. abl. or loc. 'before (of time)'.

*as-* impft. 3 sg. Par. of वृः- Skt. अस्- to be, to exist, cl. 2;-was; originally ast aud य being dropped it became as. Ved. आसू, आसीत्, only Par. For inflection of वृः-, see Jack. Av. Gram. §530-539 pp. 154-156. When orig. s precedes final त् the latter is dropped. Vide ibid § 192 note. Pah. būt. Prof. Reichelt guided by Barth. Air. Wb. 212 gives the reading astəm and takes as nom. sg. of asta- sb. nt. Skt. अस्त- and translates 'home'. I think it would be better to have ast or as in the text and to drop out एम written through oversight. Pah. Ver. supports the reading ast- or as. I quote the Pah. Ver. as under : aðak jam īm zamīk bē rōþēñit ēvak-sriśvataḥ hač ān mas čēlon pēš hač ān būt. 'Then, Jamshed caused this earth to advance one-third larger than that as was beforehand'. As stated above Pah. Ver. gives the support to the reading 'as' or 'ast' instead of 'astəm' as followed by Barth. and Reichelt. Letters एम or टेम seem to be spurious and as such may be deleted from the text.

*təm-* third per. pron. acc. sg. m.; him. Gāthic təm. Other forms are dəm, dim. The word təm is spurious and meaningless here. See Kanga Av. Gram. § 212 — third per. pron. m. - ta - p. 141-142.

*iθra-* adv. here, hither. Other forms are atra, avaθra. Skt. अत्र. Pah. Ver. o ānōð- 'thither'.

*fracarəṇta-* impft. 3 pl. Ātm. of वृःcar- with fra- pref. to move about; they moved about, they wandered; with pref. a- = to go, to come to ( acc. ); with pref. para- = to go by, to pass; with pref. frā- = to move about, to wander ( as here ); with pref. vi- = to walk to and fro. pr. cara-, caraya-. cf. Skt. चरति. Pah. Ver. frāč raft 'proceeded, went forward'.

*hvəm-* acc. sg. of the refl. pron. hvā- f. one's own. Skt. स्व-, my own, thy own, his own, etc. ( referring to all three persons according to context ); Gāthic Av. ҳa- adj., YAv. hava-, hva-. Pah. Ver. ān-i ҳēš 'their own'.

*anu-* prep. Skt. अनु, according to, after, along ( with acc. ). It is used as a verbal pref. also in Avesta. cf. the expressions anu-matē, anuxtē, anu-varštē meaning, to think according to, to speak according to and to act according to, occurring in Y. 60.10. Pah. Ver. pat 'according to'.

*ištēm-* acc. sg. of isti- sb. f. wish, desire, from वृिः- to wish, to desire, to seek for. cf. Skt. इषति, इच्छति and Guj. ઇચ્છા. ištēm sg. in the sense of the pl. here. Pah. Ver. išt- a mere transcription, sometimes kāmak.

*zaoś̄mca-* acc. sg. of *zaoś̄a-* sb. m. Skt. जोश- satisfaction, pleasure, liking, wish; from √*zuś-* to like, to be fond of. Pah. dōśišn. See *zaoś̄o* below, nom. sg. of *zaoś̄a-*.

*yāga kaθaca-* adv. in whatever manner, howsoever. *kaθa*, *kaθā* is interrog. particle meaning 'how, in what manner'. Skt. कथा. Pah. češ̄on katāričē.

### - 12 -

#### Text

Āat̄ Yimāi xšaθrāi xšvaś-satō-zima hən-jasənta; āat̄ hē īm zā bvał pərəne pəsvəqmca staoranqmca mašyānqmca sūnqmca vayqmca āθrəqmca suxrqm saociṇtqm; nōił him gātvō viṇdən pəvasasca staorāca mašyāca.

#### Translation

Then six-hundred winters ( i. e. years ) of the rule of Yima passed away; then this earth became full for him of small cattle and of large cattle, of men, of dogs, of birds and of red burning fires; and the small cattle and large cattle and men found no place (any more) upon it.

#### Notes

*xšvaś-satō-zima-* nom. pl. of *xšvaś-sata-* sb. m. Skt. षट्‌शत-, sex centi, six hundred and *zima-* nom. pl. of *zyam-* Skt. हिम- winter. Hence *xšvaś-satō-zima-* means six hundred winters ( i. e. years ). cf. θrisatō-zima in para 7 above. Pah. Ver. šašōm-satō-zīm. For the remaining lines, see notes on words occurring in para 7.

### - 13 -

#### Text

Āat̄ Yimāi paiti-vaeðaēm : Yima srīra Vīvaijhana ! pərəne īm zā həngata pəsvqmca staoranqmca mašyānqmca sūnqmca vayqmca āθrəqmca suxrqm saociṇtqm; noit̄ him gātvō viṇdən̄ti pəvasasca staorāca mašyāca.

#### Translation

Then I proclaimed to Yima : ' Fair Yima, son of Vīvaihvānt ! full is this earth with the thronging of small cattle and large cattle, and of men, of dogs, of birds and of red blazing fires; and the small cattle and large cattle as well as men do not find place (any more) upon it.

#### Notes

same as para 9, see notes above.

## - 14 -

**Text**

*Āat̄ Yimō traśūsaṭ̄ raocā ā upa rapiθwqm hū paiti advanam. Hō imqm zqm aiwiśvat̄ suwrya zaranaēnya avi dim sītaṭ̄ aśtraya uityaojanō : ' Friθa Spēnta Ārmaiti ! fraca śva vīca nemañha barsθie pasvqmca staoranqmca maśyānqmca.*

**Translation**

Then Yima went forth to the lights, to the south, along the course of the Sun. He drove on this earth with the golden goad, he struck upon her with the whip, saying thus : ' Beloved Spēnta Ārmaiti ! go forward and extend round about for the bearing of the small cattle and large cattle as well as of men. '

**Notes**

same as para 10, see notes above.

## - 15 -

**Text**

*Āat̄ Yimō imqm zqm viśāvayaṭ̄ dva ḡriśva ahmāṭ̄ masyehīm yaθa para ahmāṭ̄ as. Tēm iθra fracarənta pasvasca staorāca maśyāca hvqm anu r̄stīm zaośāmca yaθa kaθaca hē zaośō.*

**Translation**

Then Yima made this earth extend by two-third larger than it was before. Here the small cattle, large cattle and men moved about according to their own wish and desire [in whatever manner was his desire].

**Notes**

*dva ḡriśva*— fractional numeral, two-thirds, 2/3; from dva- two and ḡriśva- loc. pl. of ḡri-upon three; See notes on aēva-ḡriśva in para 11 above. Pah. dō-sriśvat.

## - 16 -

**Text**

*Āat̄ Yimai xṣaθrāi navasatō-zima hēn-jasəṇta; āat̄ hē īm zā bvaṭ̄ pərəne pasvqmca staoranqmca maśyānqmca sūnqmca vayqmca āθrām-ca suxram saocintām; nōiṭ̄ hē gātvō vīndēn pasvasca staorāca maśyāca.*

**Translation**

Then nine-hundred winters ( i. e. years ) of the rule of Yima passed away; then this earth became full for him of small cattle and of large cattle, of men, of dogs, of birds and of red burning fires; and the small cattle and large cattle and men found no place ( any more ) upon it.

**Notes**

same as para 12, see notes above.

- 17 -

**Text**

*Āat̄ Yimāi paiti-vāēdaēm : ' Yima srīra Vīvaijhana ! pərōne īm zā həngata pasvqmca staoranqmca mašyānqmca sūnqmca vayqmca āθrāqmca suxram saocintqm ; nōīl hīm gātvō vindənti pasvasca staorāca mašyāca .*

**Translation**

Then I proclaimed to Yima, ' Handsome Yima, son of Vīvaijhā ! full is this earth with the crowding of small cattle and large cattle and men and dogs and birds and red burning fires; the small cattle and large cattle and men do not find space ( any more ) upon it.

**Notes**

same as para 13, see notes above.

- 18 -

**Text**

*Āat̄ Yimō frašūsat̄ raocā!ā upa rapiθwqm hū paiti aðvanəm. Hō imqm zqm aiwišvat̄ sūwrya zaranaēnya,- avi dim sifat̄ astraya uityaojanō : Friṣa Spənta Ārmaiti ! fraca šva vīca nəmaṇha barəbre pasvqmca staoranqmca mašyānqmca .*

**Translation**

Then Yima went forth to the lights, to the south, along the path of the Sun. He drove on this earth with the golden goad, he struck upon her with the whip, thus saying : ' Beloved Spənta Ārmaiti ! go forward and extend round about for the bearing of small cattle and large cattle and of men.

**Notes**

same as para 14, see notes above.

## - 19 -

## Text

*Aat. Yimō imqm zqm viśāvayat̄ ḥrībyō ḥrīśvaēibyō ahmāt̄ masyehīm yaθa para ahmāt̄ ast[ em ]; iθra tracarənta pasvasca staorāca maśyāca hvqm anu uśtīm zaośomca yaθa kaθaca hē zaośo.*

## Translation

Then Yima extended this earth by three thirds larger than it was before. Here the small cattle, large cattle and men moved about according to their own will and wish [ in whatever manner was his pleasure ].

## Notes

*ḥrībyō ḥrīśvaēibyō*— fractional numeral, dat. or abl. pl. of *ḥri-ḥrīśva-*. Mark the sudden change in expressing the fractional numeral ‘three thirds’. cf. *aēva- ḥrīśva-* in para 11 and *dva- ḥrīśva* in para 15 above. Here the author has taken the form *ḥrīśva-* as a base and has added the term *byō*. *ḥrīśva-* is formed by adding the suf. *-śva* to the numeral *ḥri-*. See Jack. Av. Gram. § 827 p. 228. *ḥrīśva-* is the sb. nt. meaning ‘third part’. Pah. Ver. *sē sriśvadag*.

For the remaining words see notes on para 11 above.

## - 20 -

## Text

*Hañjamanəm trabarata < ho > yō daδvā Ahurō Mazdā haθra mainyaobiyo yazataēibyō, srūtō Airyene, Vaējahē Vaŋhuyā Dāityayā.*

[ *Hañjamanəm trabarata < ho > yō Yimō xṣaētō hvqθwō haθra vahiṣ-taēibyō maśyākaēibyō, srūtō Airyene vaējahe, vaŋhuyā Dāityayā* ]

## Translation

He who is Ahura Mazdā together with the celestial yazatas convened an assembly in the renowned Airyana Vaēja ( on the banks ) of the hallowed Dāityā.

[ He who (was) Yima the king, possessing large flocks, together with the best men convened an assembly in the renowned Airyana Vaēja ( on the banks ) of the hallowed Dāityā. ]

## Notes

*hanjamanom-* acc. sg. of hanjamana- sb. nt. Skt. संगमन-, lit. coming together; meeting, assembly, council, from √jam or gam- to go or to come with han- prefix. This is an Ahura-word, the corresponding daēva-word is han-dvarəna. cf. MPer. hanjaman, NPer. anjuman. Pah. Ver. hanjamanīh.

*frabarata-* impt. 3 sg. Ātm. of √bar- with frā- pref. to call together, to bring about; he called together. Pah. Ver. frāč būrt.

*hō-* inserted by me in the text, third per. pron. nom. sg. m. he.

*yō-* nom. sg. m. of ya- rel. pron. who. Pah. kē, ideogram MWN.

*daðvā-* nom. sg. of daðvāñh, daðvah- sb. m. the Creator from √dā- to create + vañh suffix. Pah. dātar. 'Creator'.

*Ahurō Mazdā-* nom. sg. of Ahura Mazdā-, Proper Name, All-knowing Lord Ahura Mazdā. See note above. Pah. Āhrmazd.

*haθra-* (1) prep. Skt. सत्रा, with inst., together with, in conjunction with, by means of; sometimes with the dat., abl. or the loc.; (ii) adv. in the same place, at the same time, together, jointly, at once, immediately, simultaneously. Pah. Ver. abāg, apāk, ideogram LWTMN.

*mainyaoibyō-* dat. or abl. pl. of mainyu- adj. spiritual, celestial, divine. Pah. Ver. mēnōkān.

*yazataēibyō-* dat. or abl. pl. of yazata- sb. m. yazata, angel; from √yaz- to worship; Skt. यज्-. Pah. Ver. yazdān.

*srūtō-* nom. sg. of srūta- adj. Skt. श्रूत-, ppp. of √srū- to hear, to listen; pass. to be heard, to be celebrated or renowned. to be known as; known, famous, celebrated. Pah. Ver. ān-i nāmīk 'the famous, the renowned'. cf. V. IX.14. The case is irregular here, nom. sg. used as loc. sg. This word qualifies the noun Airyene Vaejahe, loc. singular.

*Airyene vaejahe-* loc. sg. nt. of Airyana Vaējah- Proper Name, the ancient name of the original home of the Aryan peoples. Pah. name is Ērān-Vēz and NPer. Irānvēz. The word vaējah is cognate with Skt. वीज meaning 'origin, seed'. Airyana Vaējah seems to have been looked upon as the original seat of the Aīrya (the Iranian race). According to Pah. text Bundahišn. Ērān-vēz is bordering upon Ātur-pātakān. But it is properly localized in the north-east of Iran and identified with Xārizam-Chorasmia. For we find Airyana Vaējah and Xārizam as the names of the country, which is always mentioned in connection with Suīda-Sogdiana and forms the last link of a chain of countries stretching roughly from south-east to north-east. cf. Vt. X. Mihr Vt.14 and Vend. Fragard I.1 and Geiger's

'Ostiranisches Kultur in Altertum' and Prof. Arthur Christensen, *Le Premier Chapitre du Vendidād* and Henning, BSOAS XII.

*Vaṇhuyā Dāityā*-- gen. sg. of *Vaṇjuhi* Daityā--Proper Name, the name of the River. The Dāityā was one of the holy rivers of Iran. The epithet *Vaṇjuhi-* is added on to the name. This river is said to be the chief of the rivers. Pah. text *Bundahišn* states that: the Dāitīk river is a river which comes out of *Erān-Vēz* and goes out through the hill-country. Prof. Justi identifies it with the Araxes. Prof. James Darmesteter thinks that it is the Araxes and that this river was called *Vaṇjuhi* and that the name signified 'the *Vaṇjuhi* of the Law' ( the *Vaṇjuhi* by which *Zaraθuštra* received the Revelation ). *Zaraθuštra* performed the first act of worship in Iran on the banks of this river and here he received his first disciple *Maiyōši-māṇha*, his cousin. Hence, the river has got its sacredness in *Zaraθuštrian Literature*. Prof. A. V. W. Jackson thinks it was perhaps a border stream between two territorial divisions and identifies the stream with *Safēd Rūd-* a sort of Iranian Jordon. cf. *Ābān* ( Yt. V ). 104, *Gōš* or *Drvāsp* Yt. ( Yt. IX ). 25, and Yt. *Aši* ( Yt. XVII ). 45. Pah. Ver. *Vēh Dāitya*.

*vahištāēibyō*-- dat. or abl. pl. of *vahišta-* adj. best, most excellent--superl. of *vohu-* *vaṇhu-* good. Pah. Ver. *pahlōmān*.

*mašyākaēibyō*-- dat. or abl. pl. of *mašyāka-* sb. m. man from  $\sqrt{mərə}$  to die; martyaka = *mašyāka*. Pah. Ver. *martān*, *narān*.

## - 21 -

### Text

[ *Ā tat̄ hanjamanəm paiti-jasaṭ < hō > yō daðvā Ahurō Mazdā haθra mainyaoibyō yazataēibyō, srūtō Airyene Vaējahe Vaṇhuyā Dāityayā.* ]

*Ā tat̄ hanjamanəm paiti-jasaṭ < hō > yō Yimō xšāētō hvqθwō haθra vahištāēibyō mašyākaēibyō, srūtō Airyene Vaējahe Vaṇhuyā Dāityayā.*

### Translation

[ He who is the Creator Ahura Mazdā, together with the Divine yazatas came up at that assembly ( held ) in the renowned Airyana Vaējah ( on the banks ) of the hallowed Dāityā ]. He who ( was ) Yima the king, possessing large flocks, together with the best men came up at that assembly ( held ) in the celebrated Airyana Vaējah ( on the banks ) of the hallowed Dāityā.

### Notes

*ā*-- prep. to, for, at, towards.

*tat̄*-- acc. sg. nt. of the third per. pron. that, it.

*paiti-jasat-* impft. 3 sg. Par. of  $\sqrt{jam}$ . or *jas-* to go with *paiti-* pref. to come to; came to.

- 22 -

### Text

*Āat aoxta Ahurō Mazdā Yimāi :* ‘Yima srīra Vīvajhana ! avi ahūm astvantem aÿem zimō jañhantu, yahmat̄ haca staxrō mrūrō zyā. Avi ahūm astvantem aÿem zimō jañhantu, yahmat̄ haca paurvō snaodō-vafra snaežat̄ barzištaēibyō gairibyō bę̄şnubyō arəduyā.

### Translation

Then Ahura Mazdā spoke unto Yima : ‘O Fair Yima, Son of Vīvajhvant ! upon the material world shall strike the worst winters, from which (shall descend) fierce deadly cold. Upon the material world will strike the worst winters, from which first of all will fall rigorous snowflakes from the loftiest mountains to the depths of the River Arədvī.

### Notes

*aoxta-* impft. 3 sg. Ātm. of  $\sqrt{vac}$ - to speak; spoke, said. Pah. Ver. gōft.

*avi-* prep. with acc. upon, to, unto, against, for, in, on; also used as a verbal prefix. Sometimes found written aoi in Avesta. Pah. Ver. aparō = upon, on.

*ahūm-* acc. sg. of ahū- sb. m. Skt. अहु- (a) life, world, being, existence; from  $\sqrt{ah}$ - to be, to exist; sometimes aŋhu-. Pah. a᷍; (b) This word ahū- aŋhū- means also ‘master, supreme lord, judge, lord of judgement’. Here the meaning ‘life, world, being, existence’ is applicable as can easily be seen by the adj. astvantem.

*astvantem-* acc. sg. of astvant- adj. corporeal, material, terrestrial; derived from ast- Skt. आस्थि- bone, body and vant- suf. showing possession. Pah. astōmand.

*aÿem-* acc. sg. of aÿa- adj. Skt. अय- bad, evil, wicked; sometimes written aka-; compar. akōtara and superl. akōtēma- or a-ciśta-. Better aÿa- positive used in the sense of the superl. meaning, ‘worst’. Pah. Ver. ān i vattar ‘the worst’.

*zimō-* (var. zəmō-) nom. pl. of zyam- sb. m. Skt. हिमः; winters. Then aÿem which qualifies ‘zimō’ should be in the pl. and hence aÿa. Prof. Jackson (Av. Gram. p. 93 § 318) says : ‘Similar to zəm is Av. zyam- m. ‘hiems’, sg. nom. zyā, zyāscit̄, acc. zyām, gen. zimō’. Pah. Ver. jamistāu.

*jaijhaṇtu-* s-aor. impv. 3 pl. Par. of  $\sqrt{\text{jan}}$ - Skt. हन्- to smite, to kill; impv. used here in the sense of the future; they will smite, they will kill. See Jack. Av. Gram. p. 184 § 663 where he has quoted this word. Barth. ( Air. Wb. 496 ) takes the word as s-aor. impv. 3 pl. Par. of  $\sqrt{\text{gam}}$ - jam- to go, to come and translates 'will come' s-aor. *jēn̄h-* on the basis of the Pah. Ver. *yahmtūnēt* = Ir. *rasēt*, i. e., will come, will reach. Prof. Taraporewala translates 'shall descend' following Bartholomae.

*yahmat-* abl. sg. of rel. pron. m. from which. Pah. *kē hač*.

*staxrō-* nom. sg. of adj. *staxra-* 'strong, firm, severe; rigorous'. The word occurs here and in FrW. VIII. 2, where it means 'hard, severe, strong.' - *zaya avaθa staxrō yat*, 'the winter is hence strong'. Pah. Ver. *ān stahmakīh* = that oppressiveness, that powerfulness. Pah. Ver. of Fragment gives 'sturg' meaning 'fierce', 'gross', 'coarse'. Note that this Av. word occurs only twice in the Av. Literature.

*mrūrō-* nom. sg. of *mrūra-* adj. deadly, destructive, ruinous; cf. Skt. मृणाति Pah. Ver. *mūtak*, 'destructive, ruinous'. In Y.IX.32 Pah. Ver. translates Av. word *maoðana-* by 'mūtak' and its Skt. Ver. is *mandatva-* sb. nt. 'feebleness weakneas'. Av. word *mūraka-* occurring in Y.Hā XI.6 designation of daēvic creatures is also translated into Pah. Ver. by *mūtak* (*katār*), 'causing ruin'; and its Skt. Ver. is *māndya-* sb. nt. 'slowness, idleness, weakness'. It is further explained, by the gloss *ku čištapāh kūnēt*, meaning 'which ruins things'. Prof. Ghilain has dealt with this word *mūtak* in his book 'Essai sur la langue Parthe' p. 82. See Zaehner, Zūrvān, A Zoroastrian Dillemma p. 175 f. n. 1 and p. 194 note E. Note that this Av. word occurs only once in the Av. Literature.

*zyā-* nom. sg. of *zyam-* *zyām-* winter; see *zimō* above. Pah. *jamistān*.

*paurvō-* adv. first of all, foremost. Skt. पूर्वं. Pah. Ver. *kabad-* Ir. *vas* 'much, excessive, abundantly'. The word is found written *paourva*, *pourva* in addition to *paurva* in Avesta. This word is also used as an adjective. It should be distinguished from *pouru-* 'much, excessive'.

*snaoðō-* nom. sg. of *snaoða-* collective noun, meaning 'clouds' ( Barth. Air. Wb. 1626 ), comparing with the Baluchi word *nōd*. Kanga ( Av. Dict. p. 541 ) reads *snaoðō-vafra-* comp. and translates 'thick snowflakes' and adds that the word is originally in the sense of 'falling or dripping', from  $\sqrt{\text{snud}}$ - Skt. स्नुह्. cf. Yt. XIX.80. The word *snaoða* may originally mean a 'snow-drift' and thus it may signify 'excessive or powerful'. The word *snaoða-* is used in other compounds '*snaoðō-manah*, *snaoðō-vacah* and *snaoðō-śyaoθna* in VYt. Fragment ( Yt. 24.31 ) meaning 'of effective

thought, of effective word and of effective deed'. Pah. Ver. of these three compounds are 'snēh ī mēnišnīh, snēh gōbišn and snēh pat kunišnīh meaning, 'a blow with the thought, a blow with the word and a blow with the action' respectively. Snaoðō is taken by the Pah. Ver. as snaθa- and hence snēh, snāh meaning, 'blow, strike, violence'. See Zand-ī Khūrtak Avistāk ed. by B. N. Dhabhar p. 199 ll. 3-4, 6-7, and 1.10 and Yaštis ed. by T. D. Anklesaria p. 309. Pah. Ver. snēzišn vafr.

*vafrā-* nom. pl. of *vafrā-* sb. m. snow; NPer. barf. Pah. vafr.

*snaēzāg-* impt. subjv. 3 sg. Par. of √*snaēz-* to snow, shall fall in snow, shall cover with snow. Pah. Ver. snēzišn, Participium Necessitatis.

*barəzištaēibyō-* abl. pl. of *barəzišta-* superl. of *barəz-* bərəz- adj. high, exalted; highest, loftiest. cf. *barəšnū-* sb. m. meaning heights, summits, top, uppermost part. Pah. pat bālist.

*gairibyō-* abl. pl. of *gairi-* sb. m. mountain, mountain-chain. Skt. गिरि-  
Pah. apar garān

*bāšnubyā-* dat. pl. of *bāšnu-* sb. m. height, depth. cf. Av. *bazah-* sb. nt. 'height, depth', cf. Skt. बहुल- adj. 'thick, broad, large'. Prof. Reichelt calls this as 'ablativus comparisionis'. Vide Aw. Elem. § 481. Pah. Ver. has wrongly given bēšīč instead of the mere transcription 'bāšnīč' according to my view. cf. the Pah. word *bašn*, meaning 'top, peak, stature' ( Mackenzie, A concise Pahlavi Dictionary, London, 1971, p. 17, s.v. *bašn*). The Pah. word bēšīč means 'pain, sorrow, harm, injury too', which may correctly be compared to Av. *tbaēśah*. Note that this Av. word is hapax legomenon.

*arəduyā-* gen. sg. of *arədvī-* sb. f. lit. moist, fertile, name of the well-known Ir. river Arədvī- Sūra, rising from Mount Hukairyā and falling into the Sea Vourukaša, name of a mythic and deified River. The worship of the Yazata Arədvī- Sūra Anāhita was prevalent all over Iran and in other lands. Yt. V and Ābān Nyāyiš or Niśāyišn are dedicated to her. Prof. James Darmesteter ( SBE. Vol. IV, p. 16, f. n. 1 ) regards this word Arədvī as a measure of length and translates the phrase *barəzištaēibyō ... arəduyā* thus: 'even an arədvī deep on the highest tops of mountains'. Apparently he based this meaning on the strength of the Pah. comment ān gyāk ku kēm niśinēt ē vitast ut dō angust bē niśinēt= "even where it ( i.e. snow ) is least, it will be one 'vitasti' two fingers deep".

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### Text

*θrižat̄ca iða Yima ḡuš apa-jasat̄, yał-ca aŋhat̄ θwyęst̄maešu asanhem  
yał-ca aŋhat̄ barəšnuš paiti gairinəm, yał-ca jałnušva raonəm, paxrumaešu  
nmānaešu.*

### Translation

And (all the) three kinds of animals, here, Oh Yima! will disappear. (those) which will be in the most horrible of the places, and (those) which will be on the summits of the mountains, and (those) which will be in the depths of the valleys (and) in the roofed houses.

### Notes

*θrižat̄-ca-* Barth. (Air. Wb. 812) takes this nom. sg. nt. of *θrižant-* and translates 'a third', 'a third part'. Kanga (Av. Dict. p. 233) takes *θrižat̄* as an adv. (originally abl. sg. of *θriš*) and translates 'from three directions'. Prof. James Darm. (SBE. Vol. IV) omits the word altogether. Prof. Taraporewala says: 'There is also a word *θrižvat̄* found in Vend. Fragart IX.39, which is rendered by 'thrice' or 'three-fold'. Vide Jack. Av. Gram. § 376. He translates *θrižat̄ca* here 'of these kinds'. He also refers to V. Hā 71.11, where five kinds of animals are mentioned: (1) upāpa- those living in water; (2) upasma- those living upon land; (3) fraptərəjāt̄- possessed of wings, lit. progressing by flying; (4) ravaścarāt̄- moving about free, i. e., wild as opposed to domesticated animals; and (5) caṛraṇhāc- those which gather together on the meadows, i. e., the domesticated animals viz. goat, sheep, horse, ass, camel, pig. I agree with Prof. Taraporewala's meaning assigned to this hapax word *θrižat̄-ca*. Pah. Ver. hač sē gyāk 'from three places'.

*apa-jasat̄-* impf. 3 sg. Par. of *√apa-jas-* to disappear, used in the sense of subjv.; shall disappear, shall vanish. Barth. (Air. Wb. 496) translates 'shall escape (with their lives)' and quotes Vend. Fragart VII.39 in support thereof- yał paoirim ... kərənt̄at̄ apa hō jasat̄. Reichelt translates 'will come off (unhurt)'. Pah. Ver. bē- rasēnd, 'shall reach, shall come up'.

*yałca-* acc. sg. nt. of the rel. pron. ya- which; sg. used in the sense of the pl.; and (those) which. Pah. Ver. ē-č kē 'those which'.

*aŋhat̄-* impf. subjv. 3 sg. Par. of *√ah-* to be; shall be. Pah. Ver. hast 'are'.

*θwyastomaēšu-* loc. pl. of *θwyastoma-* superl. of *θwyant-* adj. frightful, horrible, dreadful; in the most frightful, in the most horrible, in the most dreadful; from  $\sqrt{\theta}wi-$  to frighten, Skt. भि-, the θ being prefixed partly to avoid confusing with the particle wi (or vi) and partly under the influence of त्विः. cf. *θwaēśat* in Y. 57.18, abl. sg. m. of *θwaēśa-* meaning 'through fear, through fright', from  $\sqrt{wi}$ ्- Skt. भिष्-, to be frightened. Here the letter θ is prefixed to the  $\sqrt{wi}$ ् by false analogy with the त्विः- Skt. द्विष्- to torment, to hate, to be hostile towards, to injure, to offend. Prof. Bailey translates 'in the most extended' of places from  $\sqrt{\theta}way-$  Sogd. δβγ- to be extended. Pah. Ver. bīmkēntar- campar. of bīmkēn, more fearful, more dreadful, more terrible; used in the sense of the superlative.

*asajhām-* gen. pl. of *asajh-* sb. nt. place, room; of the regions, of the places. cf. Skt. आशा- sb. f. Skt. Ver. sīhānam. Pah. Ver. hač gyākān.

*barəšnuš-* acc. pl. of *barəšnu-* sb. m. heights, summits, tops, from  $\sqrt{barəz}$ - to grow high; governed by the prep. paiti-; on the tops, on the summits. Pah. Ver. pat bālēn.

*gairinām-* gen. pl. of *gairi-* sb. m. of *gairi-* Skt. गिरि, mountain, mountain-chain. Pah. Ver. apar garān.

*jafnušva-* loc. pl. of *jafnu-* sb. m. declivity, cavity, valley. Barth. connects *jafra-* 'deep', NPer. *zharf* 'depth'. The word always occurs with *raonām*. See Y. Hā X.17. Pah. Ver. hač āñi zufr (or zōfr).

*raonām-* gen. pl. of *ravan-* the course of a river, river; of the rivers. Pah. Ver. ī rōdastāk. Skt. Ver. of Y. Hā X.17 translates it by 'toyāśayešu'.

*paxrumaēšu-* loc. pl. of *paxruma-* adj. 'made of earth, earthen, muddy'. Prof. Darm. construes the last two words with *apa-jasat* and translates 'shall take shelter in underground houses'. Kanga and Barth. translate the word 'strong, solid', but Barth. takes the last two words in apposition to *jafnušva* and translates the whole phrase *yat-ca ... nmānaēšu*: 'and those who live in the valleys of the rivers in strong houses' and explains that this refers to domesticated animals kept in well-built stalls as opposed to the animals of the deserts and of the mountains (Air. Wb. 819). Prof. Taraporewala follows Barth. and translates 'in well-built stalls (lit. strong houses)'. Prof. Bailey has discussed this word 'paxruma' in "Studia Classica Et Orientalia Antonino Pagliaro Oblata I", Roma, 1969 pp. 147-149. He says: 'For *paxrumaēšu* *nmānaēšu*, the Zor. Pah. gloss has *kwt m'n*. Here the *kwt* should not be taken for *kōt* 'heap', Armen. *koyt*, NPer. *kōd*, but a writing for *kt*, \**kat*, as *kwp* is written, not for *kōf* 'hill' but for *kp*, \**kaf* 'foam' in *Zātsparam* ed. Anklesaria p. 112,30,16. This *kat* means 'room, house, roof' from *kat-* 'cover

Vedic चातयति, conceal. Av. kata-. For paxruma- Barth. Air. Wb. offered without etymology 'fest'. New knowledge from Sogdian was adduced to compare the xruma- with Sogd. Budd. Ywrmh, Manichaean xrwn, xwrm, 'earth', which connects with Sarikoli xorm 'dust'.

For paxruma- that gave a meaning 'made of earth', that is, houses of mud. In paxruma- it is now proposed to see a base xrau- xru- 'to cover'. This can be recognised in the Nuristāni Aškun krúm, klōm, kati kírum- 'roof' which can be traced back to \*kruma- or \*kurma. Then paxruma means 'roofed', which is excellent for the passage, where cattle must have unusual protection : they will be safe in 'roofed stalls'. This is also intended by the Zor. Pah. gloss 'kat- mān'.

The connection of kūrma- and Nuristāni kírum is noted by R. L. Turner, Comparative Dictionary of the Indo-Aryan Languages 177, where he thought of kírum as being 'like a tortoise shell'. The earlier meaning is however evidently the 'covering, roof'. See also I. Gershevitch, A Hymn to Mithra, Cambridge, 1959, p. 189 and 191.

*nmānaēśu-* loc. pl. of nmāna- GAv. dēmāna- house, from √dam- to dwell; in the houses, in the abodes. Prof. Bailey translates this para thus : "And a third of the cattle ( gau- ) here, Yima, will escape that part which will be in the most extended of places ( the plains ), and that part which will be on the tops of the hills, and that which will be in the deep places of the river-valleys in paxruma- buildings".

Here I want to make a suggestion in the text and it is this : *yat-ca aŋhat upa xrumaēśu nmānaēśu*, meaning ( those ) which will be in the roofed or sheltered houses. The text of the whole para will be thus : *θrižatca iða, Yima ! gēus apajasaṭ, yat-ca aŋhat θwyastemaēśu asaŋham, yat-ca aŋhat barəšnuš paiti gairinəm, yat-ca < aŋhat > jaſnušva raonəm, < yat-ca aŋhat > < u > pa xrumaēśu nmānaēśu*.

I translate this para as under : And ( all the ) three kinds of animals, here, Oh Yima ! will disappear : ( those ) which will be in the most horrible of the places, and ( those ) which will be on the summits of the mountains, and ( those ) which will be in the depths of the valleys and ( those ) which will be in the roofed houses.

**Text**

*parō zimō aētan̄hā dāñhāuś añhat̄ bərətō vāstrəm, təm ăf̄s paurva  
vazaiñyāi pasca vītaxti vafrahe. Abda-ca iða, Yima ! ajuhe astvaite sadayāt̄  
yat̄ iða pāsəuś anumayēche pādəm vaēnāite.*

**Translation**

Before the winter of that country there might be (excessive) production of pastures and water in abundance for irrigating (it) after the melting of the snow.

And here (the land), Oh Yima ! might appear untreadable for (the entire) corporeal world where the footprints (pādəm) of the sheep are to be seen.

**Notes**

*aētan̄hā-* gen. sg. of the dem. pron. aētā- f. another form is aētayaā; Skt. एतस्याः. For the declension of aētā- f. see Kanga. Av. Gram. § 217 Pah. Ver. ॒॒॒॒॑॑.

*dāñhāuś-* So reads Barth. gen. sg. of dāñhu- f. of the country. Geldner reads dāñhu- nom. sg. Pah. Ver. ideogram MTĀ, Ir. dēh.

*bərətō-* Barth. and Reichelt take it as inf. from √bar and translate 'to bear, to produce'. They translate the sentence thus: 'before the winter of that country (there was) producing of grass, i. e. before the winter that country produced grass for cattle. loc. inf. as subject'. It is suggested that bərətō-vāstrəm should be taken as a comp. word, meaning 'production of pastures or grass', derived from bərəta, ppp. of bərə- to bear, to carry and vāstra- sb. nt. grass, green pasture, pasture-land, grazing ground. Pah. Ver. bōt vāstr.

*təm-* acc. sg. of the third per. pron. nt. it. Skt. तम्; this refers to vāstrəm. Pah. Ver. omits.

*ăf̄s-* nom. sg. of ăp- sb. f. water; Skt. अपा, आपः. Pah. Ver. ăp-, ideogram mayā.

*paurva-* adv. cf. paru- pauru-, paouru- much, abundantly, in abundance; far away (Barth. Air. Wb. 854). Kanga translates 'first of all'. Pah. Ver. nēš hač- 'prior to, before'.

*vazaiñyāi*-dat. inf. of √vaz- Skt. वास्- to flow; for flowing, in order to flow. Kanga translates 'for irrigating'. According to Prof. Reichelt, this inf. is used

with the force of the imperative. The inf. is generally formed by adding to the root suf. dyāi- or ḍyāi-. See Kanga Av. Gram. § 566 and 567, p. 268-269. Pah. Ver. bē tačišnih = for flowing.

*pasca-* adv. Skt. पश्चा, behind (of space); then, afterwards (of time); prep. with acc. 'behind, after, in consequence of'. We find Av. pascaēta- adv. meaning 'then, afterwards' and paskāt- adv. 'from behind'. Pah. Ver. ideogram akhar, Ir. pas.

*vi!axti-* inst. sg. of vitaxti- sb. f. melting; from √vi-tac- to melt + ti-abst. noun suffix, √tac- to run (of men), to flow; with pref. apa- to run away; with pref. aoi- and frā- to flow up to; with pref. ā- to flow towards; to run up to; with pref. upa- to come here flowing; with pref. frā- to flow forwards; caus. tācaya- to cause to flow forth. Pah. Ver. hač bē-tācīšnih.

*vafrahē-* gen. sg. of vafra- sb. m. snow, ice. Pah. Ver. vafr.

*abda-ca-* Barth. (Air. Wb. 96) takes the word here in this para as from a-paða- nom. pl. nt. and translates 'unbetretbar', i. e. where no foot can tread, untrodden; he compares abda- with Av. a-paða-. Reichelt and Prof. Darm. translate the word abda- as 'wonderful'. The word abda- does mean 'wonderful' in two passages viz. Yt. XIX.10 and Yt. V.34 (abdō-tēma). Kanga (Av. Dict. p. 58) translates 'clouds' and taking the verb 'sadayāt' from √sad- Skt शाद्- to destroy and translates 'here in the corporeal world clouds shall cause destruction'. Pah. abd-ič 'even wonderful, even marvellous'.

*sadayāt-* caus. subjv. 3 sg. Par. of √sand- to seem, to appear; cf. Skt. छदयति- छन्दयति- might seem, might appear; pr. san-, saðaya-, sadaya-; caus. səndaya-. See Jack. Av. Gram. §685. Pah. Ver. sahēt-, ideogram madammūnēt.

*pasñuš-* gen. sg. of pasu- sb. m. cattle, small cattle. Skt. पशुः. Pah. Pāh.

*anumayehē-* gen. sg. of anumaya- adj. bleating, with pasu- sheep. Pah. Ver. anumay. Kanga translates 'an animal of small size'.

*vaēnāite-* pr. subjv. 3 sg. Ātm. of √vin- to see; is seen, the Ātm. giving a passive sense. Pah. vēnihēt.

*paðom-* acc. sg. of paða- sb. m.. Skt. पद- step, footprint; used in the sense of the plural. Pah. Ver. pað.

Alternatively this verse may be translated thus :

'Before this winter the land (dayhuš) will have (abundant) production of pastures and there will be water in abundance for irrigating (it.) after the melting of the snow.'

Oh Yima ! it might appear a marvel (or wonderful) (Av. abda- ca) for the (entire) material world when the footprints of the sheep are to be seen.

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### Text

*Āaṭ təm varəm kərənava carətu-drājō kəm-cit paiti caθruṣanəm; habra taoxma upa-barə pasvəm-ca staoranəmca mašyānəmca sūnəmca vayəmca āθrqm-ca suxram saocintəm. Āaṭ təm varəm kərənava carətu-drājō kəm-cit paiti caθruṣanəm narəm aiwi-xšōiθne; carətu-drājō kəm-cit paiti caθruṣanəm gavəm gāvayanom.*

### Translation

Thereupon do thou construct that enclosure (Vara), a carətu-long in each of the four sides : thither do thou carry the offspring of small animals and of large animals, of men, of dogs, of birds and of the seed of fires, brilliant and burning.

Do thou construct that enclosure a carəru-long in each of the four sides as a dwelling for human beings ( and also one ) a carətu-long in each of the four sides as a stable for cattle.

### Notes

*varəm* - acc. sg. of *vara*- sb. m. meaning ' enclosure, a place fenced in and kept apart ' from  $\sqrt{var}$ - to enclose, to conceal. Here the word would mean " the place of safety to which Yima has to lead the creatures, who were to be saved from destruction ". RV: has the words वर् and वरस् in the sense of ' space '. Vide Grassmann, Vedic Wörterbuch. 1217-1218. Pah. Ver. *var-ē*, a mere transcription of Av. ' an enclosure '.

*kərənava* - impv. 2 sg. Par. thematic of  $\sqrt{kərə}$ - to do, to make, to perform, cl. 5; do thou make, do thou construct. See Kanga Av. Gram. §389 on p. 209 and §395 on p. 211. See *kərənaoṭ* below. Pah. Ver. *kunēt*- ' do you make, do you construct '.

*carətu-drājō* - acc. sg. of *carətu-drājah-* sb. nt. length of a carətu-long as a carətu- lit. race-course. Carətu is the name of a long measure of distance; according to the tradition the length of carətu- is two hāθra- a medium hāθra being a thousand steps of the two feet. See Dr. West. SBE Vol. V. 98. Pah. Ver. translates ' asprās dranād ' i. e. ' the length of a race- course ', which is further explained by the Pah. gloss dō hāsr bač kōstē, meaning ' two hāsras from a direction or from one district '. See Barth. ( Air. Wb. 582 ).

*kəm-cit paiti* - on each one, on every one; *paiti*- prep. on, upon and *kəm-cit*- acc. sg. nt. of *ka-* meaning each one, everyone. The word ' *kəm*' alone is adv. ' how, in what way ? '. Pah. Ver. *pat katār-ič-ē* ' in whatever '.

*caθrušanām-* gen. pl. of *caθruša-* sb. m. 'four sides' ( of a four sided figure ). Pah. Ver. časrušūtak- numeralia partitiva.

*haθra-* (1) adv. Skt. सत्रा 'in the same place, at the same time, together, jointly, simultaneously, at once, immediately; (2) prep. with inst. together with, in conjunction with. Pah. Ver. pat akanēn, 'together'.

*taoxma-* acc. sg. of *taoxman-* sb. nt. seed, germ, pedigree. Pah. tōxīn, NPer. tukhm, OPer. Inscr. taumā; Skt. तोक्- m. 'offspring', तोक्मन्- 'a young blade of barley'.

*upa-barā-* impv. 2 sg. Par. of √bərə- with upa- pref. to bear, to carry; do thou carry. See *upa-barat* 'he carried' below. Pah. Ver. apar barīt.

*aiwi-xšōiθne-* dat. sg. of *aiwi-xšōiθna-* from √ši- with aiwi- pref. to dwell; for dwelling, for abiding. Prof. Barth, and Reichelt take it as an inf. from √ši- to dwell and translate "to be a dwelling for". See Aw. Elem. § 371. Skt. अभिशी- cf. Vend. III. 24 where we find the word *aiwi-šaēθni-* loc. sg. in the sense of 'inhabitant or dwelling'. Pah. Ver. apar mānišñih rād, 'for dwelling in'. In Vend. III. 24, the word *aiwi-šaēθni-* is translated into Pah. *apar-mānišñih*. Kanga ( Av. Dict. p. 4 ) takes *aiwi-xšōiθne* as dat. sg. of *aiwi-xšōitan-* sb. nt. and translates 'for residence, for lodging', from √xši-xšit-, to dwell. The word is hapax.

*gavām-* gen. pl. of *gao-* sb. m. of the cattle, also as a representative of all useful animals. Pah. Ver. tōrā = gāw.

*gāvayanām-* gen. pl. of *gāvaya-* sb. nt. stable ( for cattle ); lit. that which is meant for the cattle. Pah. Ver. gōstān rād = for the stable.

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### Text

*Haθra āpem trātātçaya hāθrō-masañhōm, aðvanām haθra marəñā avastaya; [ avi mał zairi-gaonām mał xaiyeite aiyamnām; ] haθra nmānā avastaya katəmcā fraskəmbəmcā, travārəm-ca pairi-vārəmcā.*

### Translation

At the same time do thou cause water to flow along a coure a- haθra- in length. At the same time do thou lay out the fields - meadows (marəñā) [ always the golden-coloured, always the inexhaustible food is partaken ]. At the same time do thou put up dwelling-places, ( each ) house with a pillared portico, and an ( inner ) courtyard and an enclosing wall as well.

## Notes

*āpəm-* acc. sg. of *āp*, *ap-* sb. f. water, waters, also deified. Skt. अपा, आपः, अपाम्. Pah. *āb*, *āp*, *āw*.

*frātačcaya-* caus. impv. 2 sg. Par. of  $\sqrt{tac}$ - with *frā-* pref.; thou shalt cause (waters) to flow. The insertion of the letter *t* is due to the peculiarity that the *c* is often written as *t*-*c* (*tc* or *dc*). See Reichelt Aw. Elem. § 61. "This peculiar spelling was probably due to the fact that the *c* often sounds like *š* and in order to get the original *c* sound a *t* has to be prefixed (cf. the German combination *tsch* and *dsch* for *c* and *j* sounds)" (Taraporewala). cf. the phrase *frātač-carēta* a part. adj. derived from *\*frā-tacarē-* adv. from  $\sqrt{tac}$ - meaning 'running forth'. Pah. Ver. *frāč tacēn*. See *frātač-cayač* below.

*hāθrō-masajhōm-* acc. sg. of *hāθrō-masajh-* adj. one *Hāθra* long; derived from *hāθra*. sb. nt. a measure of distance as well as of time, a medium *Hāθra* of distance is a thousand steps of the two feet. We notice in the Pah. text *Šayist-* Nē *Šayist* ch. 9.1 that twelve long *hāsr̥s* or eighteen short ones make a day and night. The latter measure must have been in use even in Av. days, since we read 'dvadasaj-hāθrōm asti aśrīm ayarə, i. e. the 'longest day has the 12 *hāθras*'. Vide Frahang- ī oīm, ed. by Reichelt 36.10. See Tavadia, *Šayist-* Nē *Šayist*, Hamburg, 1930 p. 12. Pah. Ver. *hāsr̥-masāy*.

*aðvanəm-* acc. sg. of *aðvan-* sb. m. Skt. अवन्- way, path, course. Pah. *rās*, *rāh*.

*marəYā-* acc. pl. of *marəYā-* sb. f. meadows. Barth. sharply distinguishes *mərəYā-* bird from this word *marəYā* and compares it to Pers. word 'marg' a meadow. Kanga (Av. Dict. p. 409) distinguishes the form *marəYā* sb. f. from *marəYā-* *mərəYā-* Skt. मूर्ग- bird. Pah. Ver. wrongly gives 'murv' meaning 'bird'.

*avastaya-* caus. impv. 2 sg. Par. of  $\sqrt{stā}$ - with *ava-* pref. to establish, to lay out; shalt thou establish. Pah. Ver. *bē ēstēn*, with the gloss *pērāmūn āp* i. e. 'round about water'. See *avastayat* below.

*avi mat zairi-gaonəm, mat xairyete ajyamnəm-* is interpolated in the text of the MSS. The meaning of this interpolated sentence is 'always the golden-coloured, always the inexhaustible (food) is partaken'. Prof. Taraporewala translates thus: "[so that always golden-hued and inexhaustible (grain) might be obtained (lit. eaten)]" and remarks that 'it is probably an interpolation in the nature of a comment'. This line has been translated differently by Darm. and Kanga. The former remarks: "there thou shalt settle birds on the green that never fades, with food that never fails". Kanga renders

the sentence thus : " There shalt thou establish markets full of green-coloured ( i. e. fresh ) ( fruits ) and fresh food ( i. e. food which cannot get decayed ) ". Pah. Ver. is as under : Apar hamēšak zar-gōn [ ku tar ] apar hamāk-hamēšak ḫariš an-apasēnišnik [ ku ka ḫart < apāč > mat ], i. e., 'over the ever green-colour ( i. e., fresh ), over the all or eternal food indestructible [ i. e., when (food) is eaten, it comes up again ] '. From the Pah. Ver. it can be seen that this sentence forms part of the text and is not an interpolation.

*zairi-gaonam-* acc. sg. of *zairi-gaona-* yellow or golden colour; *zairi-* Skt. द्विरि- and *gaona-* Skt. गृण-. Pah. Ver. *zar-gōn*. For the explanation see Y.IX.16.

*ajyamnam-* acc. sg. of *ajyamna-*, a- not and *jyamna-* pr. part. Ātm. of √*jyā-* to decay, to be exhausted; meaning 'decayed or never failing, inexhaustible'. Pah. Ver. *an-apasēnišnik*, i. e. 'indestructible, that which cannot be destroyed'. See Y. Hā IX.4.

*nmānā-* acc. pl. of *nmāna-* sb. nt. houses, dwelling-places. GAv. dēmāna. Pah. Ver. *mān*.

*kataṁ-ca-* acc. sg. of *kata-* sb. m. a store-room, cellar; from √*kan-* to dig. Pah. Ver. *kōtak* with a gloss *dēvdār* meaning 'wall'. Pah. text ed. by Sanjana does not show this as a gloss.

*fraskambam-ca-* acc. sg. of *fraskambā-* sb. m. beam, portico, porch; from √*skamb-* Skt. स्कम्भ- brace. Kauga translates 'with pillars'. Darm. translates 'with a balcony'. The word is hapax. Pah. Ver. *frāc-aškōf*, 'projecting roof'.

*fravārāmca-* acc. sg. of *fravāra-* sb. m. Skt. प्रवार- fortification, bastion, enclosure; derived from √*var-* to cover, to surround, with *fra-* pref. Pah. Ver. *parwār*, meaning 'citadel, surroundings'.

*pairi-vārāmca-* acc. sg. of *pairi-vāra-* sb. m. enclosing wall, sheltering wall; derived from √*var-* to cover, to surround with *pairi-* prefix. Pah. Ver. *pērāmōn parwār*, meaning 'enclosure'.

*Haθra vīśpanqm narqm nāirinqmca taoxma upa-barā, yōi hənti aiñhā zəmō mazištaca vahištaca, sraeštaca, haθra vīśpanqm gōuš sarədanqm taoxma upa-barā, yōi hənti aiñhā zəmō mazištaca vahištaca sraeštaca.*

**Translation**

At the same time, do thou carry the seed of all men and women who are the tallest, best and most - excellent upon this earth. At the same time, do thou carry the seed of all kinds of cattle, which are upon this earth the greatest, best and the fairest.

**Notes**

*yōi-* “ rel. pron. nom. pl. m. because the rel. agrees with the strongest gender” remarks Prof. Reichelt in Aw. Elem. § 604. The *yōi* below in this para is nom. pl. m. instead of nt. probably owing to the attraction of the previous *yōi*.

*barəzištaca-* nom. pl. of *barəzišta-* superl. of *barəzant*, the highest; from √*barəz*- to grow high, to rise. Pah. Ver. *mahišt*, ‘greatest’ with a gloss *pat tan* ‘in body’.

*vahištaca-* nom. pl. of *vahišta-* superl. of *vohu-* *vāñhu-* good; ‘the best’. Pah. Ver. *pahlōm* with a gloss *pat arz* ‘in value, in worth’.

*sraēštaca-* nom. pl. of *sraēšta-* superl. of *srīra-* fine, excellent; most excellent, finest. Pah. Ver. *nēvaktōm*, ‘most handsome, most beautiful’, with a gloss *pat dītan*, ‘in appearance, in look’.

*sarədanām-* gen. pl. of *sarədā-* sb. nt. sort, kind, species. Pah. Ver. *sartak*, OPer. *θard-*. Pah. Ver. *sartakān*, sorts, kinds.

*taoxma-* acc. sg. of *taoxman-* sb. nt. seed, germ, pedigree. Pah. *tōxw*, OPer. Inscr. *taumā*.

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**Text**

*Haθra vīśpanām urvaranām taoxma upa-bara, yōi hənti aiñhā zəmō barəzištaca hu-baoiđitəmaca. Haθra vīśpanqm ḫvrəθanqm taoxma upa-bara, yōi hənti aiñhā zəmō ḫarəzištaca hu-baoiđitəmaca. Tē kərənava miθwaire ajyam-nəm vīśpəm ā ahmāt yat aēte narō varəfṣva añhən.*

**Translation**

At the same time do thou carry the seed of all trees which are upon this earth the tallest and the most fragrant. At the same time do thou carry the seed of all fruits which are upon this earth most delicious and most sweet scented. Have these in pairs, imperishably, for as long as there shall be men in the Vara.

## Notes

*urvaranām-* gen. pl. of *urvarā-* sb. f. trees, plants; of the plants, of the trees. Pah. *ōrvarān-*

*hu-baoīdītāma-ca-* nom. pl. of *hu-baoīdītāma-*, adj. most sweet scented, most fragrant; superl. of *hu-baoīdī-* adj. sweet-scented, fragrant; derived from *hu-* Skt. ः- good + *baoīdī-* fragrance from √*buḍ-* to smell; cf. *hu-baoīdītarā-* adj. compar. of *hu-baoīdī-* adj. 'of pleasant odour, perfumed, scented'. Note that the word *hu-baoīdī* is used in Av. as a sb. f. as well, meaning 'perfume, sweet scent'. Pah. Ver. *hū-bōḍtōm* with a gloss 'čēlōn gūl ut yāsmīn', i. e. 'most odorous like the rose and the jasmine flowers'.

*ᜒarəθanqm-* gen. pl. of *ᜒarəθa-* sb. nt. food in general, lit. that which could be eaten; from √*ᜒar-* to eat. Here, it appears to be used in the sense of vegetable food—fruits and grains. The word is used chiefly for the food of human beings. Prof. Darm. says 'fruits' based on the Pah. Comm. 'the best of savour, like the date; the sweetest of odour like the citron'. Pah. Ver. *ᜒariśn-*

*ᜒarəzišta-* nom. pl. of *ᜒarəzišta-* adj. superl. of *ᜒarəzi-* tasty, savoury; most tasty, most savoury, most delicious; from √*ᜒar-* to eat. Kanga. (Av. Dict. p. 141) translates 'fittest to be eaten'. The word occurs here in para 28 and 36. Pah. Ver. *ᜒarzista-* 'most tasteable, most delicious' is a mere transcription of Av. with a gloss 'čēlōn xūrmā', is like the dates, cf. NPer. *ᜒalidan*, 'to taste, to eat'. See Barth. Air. Wb. 1874.

*tē-* acc. pl. nt. of third pers. pron. these, those; referring to various taoxma- of human beings and cattle mentioned above, hence nt. cf. Reichelt, Av. Elem. §604. Pah. Ver. *ōyśān*, 'those', with a gloss *var-māniśnān rād*, i. e. 'for the settlers in the Vara'.

*miθwaiре-* acc. du. of *miθwara-* adj. in pairs, paired, forming a pair; cf. Av. word *miθwana-* adj. cf. Skt. मिथ्यन्- only dual. Pah. Ver. *dōkān-* 'double, twin'.

*ajyamnōm-* acc. sg. of *ajyamna-* adj. nt. free from harm, indestructible; from √*jyā-* to decay, to destroy. See Y. IX.4. Pah. Ver. *an-apasahiśn-* 'imperishable'.

*vīspēm ā ahmāt yat-* adverbial phrase; upto that time when, till, until, so long as; cf. *vīspēm ā ahmāt yađōit* a phrase meaning 'till, until'. cf. *vīspēm-* adv. (originally acc. sg. nt. of *vīspa-*) ever. Pah. Ver. *hamē hač ān tāk ka*, meaning 'so long as, until'.

*varəfšvō-* better *varəfšva-* loc. pl. of *varəf-* with post position *-ā-*, meaning 'in the Enclosures'. Barth. regards this word as corrupt and thinks that the confusion is due to the *varəfšva* in verse 30 below, which is a different word altogether ( Air. Wb. 1363 f. ). The pl. is rather unexpected probably due to the pl. 'narō'. Prof. Bailey solves the problem of the word *varəfšva-* which occurs seven times and only in the second Frakart-chapter of the Vendidād. He says : "Yima, following the instructions of Ahūra Mazdā, had proceeded to the making of a Vara-. From the description one would conjecture that the Vara was an estate, a 'dastkart', with houses and stables, and fields ( *marəYā* ) to be cultivated, evidently for a settled population. This word occurs in paras 28, 36, 39, 41, 42. In these five passages I propose to see quite simply a word O. Iran. *vṛp-* in Avestan spelling *varəp* (or *vəhrp-* as *kəhrp-* nom. sg. *hukərəfš*) 'enclosure'. The base of *vṛp-* is known also in Avestan *fraorəpō* ( O. Iran. \**fra-varpa* ), which is found in Yt. 19.2 parallel to *gari-* mountain. In Skt. occurs *vārpas-* form. With this outside Indo-Iran. we may compare Agnean *wārp-* 'to surround, to enclose', Kuchean *wārp*, 'to enclose', which could represent Indo-Eur. \**werp* or \**werbh*. But there is no difficulty in assuming an Indo-Eur. *wer-p* from the base *wer-* in Skt. *vṛṇoti* and the like. I should understand *varəp-* then as a general term for the parts of the Vara-, the houses and stables ( *nmāna* and *gāvayana* ) constructed within it ". Pah. Ver. *varmāniśnān-* 'dwellers in the Vara- enclosure'.

*aŋhən-* subjv. 3 pl. Par. of *√ah-* to be, to exist; will be, will exist. Skt. आसन्. For the inflexion of *√ah-* Skt. अस्- to be, only Par. See Jack. Av. Gram §530- 539, pp. 154-155. Pah. Ver. *hēnd-* 'they are'.

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### Text

*Mā aθra frakavō, mā apakavō, mā apāvayō, mā harədiš, mā driwiš, mā daiwiš, mā kasviš, mā vīzbāriš, mā vīmitō-danītanō, mā paēsō yō vītaratō-tanuš. Māda cim anyām dax̄stanām, yōi hənti Aŋrahe Mainyōuš dax̄stam mašyāišca paiti niðātəm.*

### Translation

( There should be ) here neither the bulging-chested, nor the hump-backed, nor impotent, nor the lunatic, nor the lamenter, nor the emaciated nor the pygmy, nor the crooked-limbed, nor (any) possessing crooked teeth, nor the leprous who have the disease spread all over the body, nor indeed ( one showing ) any of the other ( outward defects, which are the signs of Aŋra Mainyu put upon mankind.

## Notes

In this para Kanga takes all the words in a moral sense, but Darm. and others give to most of them a physical meaning. Prof. Taraporewala remarks : 'This is a very significant passage, as it shows the eugenic considerations which guided Yima in the choice of the human beings whom he had to take into his Vara'. As Darm. says, he chose only 'the best specimens of mankind, to be the origin of the more perfect races of the latter days ... in order that the new mankind may be exempt from all moral and physical deformities' (SBE. Vol. IV. P. 17. f. n. 1 and 5).

*mā-* (1) particle of prohibition- Skt. मा, 'not' joined usually with injv., sometimes also with opt. subjv. or impv. (2) Encl. strengthening particle, Skt. स्म. See Y·IX·21. Pah. Ver. ma- ideogram AL.

*frakavō-* nom. sg. of fra-kava- (1) adj. having a hump on the chest; (2) sb. m. 'hump on the chest' ( Barth. Air. Wb. 442 ). Barth. thinks the word kava- means a hump and he compares it with the Skt. कवः- (?). Darm. translates 'hump-backed'. Kanga translates it by 'pride' and says that the meaning is uncertain. The word also occurs in Ābān Yt. 5.92-93 where some of the other words of this passage also occur. There the meaning evidently is some deformity or defect in a human being but whether physical or moral is not very obvious. It may be noted that Prof. Grassman ( Wb. 318 ) translates Skt. कव 'stingy or miserly'. Pah. Ver. frāč kōpak- 'bulging-chested' with a gloss ओ पेश- 'in the front'.

*apakavō-* nom. sg. m. of apa-kava- adj. 'hump-backed, having a hump on the back' ( Barth. ). Darm. translates 'bulged forward'. Kanga translates 'idleness', but adds in a parenthesis 'back-biting, speaking ill behind another's back'. cf. Skt. अप + वृक्. This word also occurs in Ābān Yt. V.92-93. Pah. Ver. apāč-kōpak- 'hump-backed' with a gloss ओ पास- 'at the back'.

*apāvayō-* nom. sg. of apāvaya- sb. m. one who is castrated; derived from apa- without and āvaya- testicles ( Reichelt ). Barth. does not give the derivation nor the meaning of the hapax word and says that it is the name of some human defect or illness. ( Air. Wb. 80 ). Kanga translates 'impurity' and compares the word with Skt. अपविवाह. He also quotes the meanings of other scholars : 'stupidity' ( Haug ); 'enmity' ( Harlez ); 'hatred, quarrel' ( F. Justi ). Pah. Ver. is not clear अनि zapīrag (?) with a gloss केश स्तुनाक अंदर वर फ्रोत श्कस्त इस्ते, meaning 'whose spine is broken down into the breast'. From the Pah. gloss it seems that Av. apāvayō would mean 'bent down, crooked'.

*harədiš-* nom. sg. of *harədi-* adj. m. 'lunatic, mad' ( Darm. ); Kanga translates 'affliction, oppression, enmity' ( Av. Dict. p. 582 ). Barth. ( Air. Wb. 1789-90 ) agrees with the meaning 'lunatic' given by Darm. and thinks that the name *Harədāspa* occurring in Yt. XIII.117 may mean 'he who possesses a refractory or stubborn horse'. Reichelt takes the word as sb. nt. and translates 'insanity, madness'. Pah. Ver. *ān ī halak* 'he who is foolish or imprudent', with a gloss *ku dastōbar nē dārēt*, meaning 'that is, he does not maintain the *dastōbar* or High-Priest'.

*driwiš-* nom. sg. of *driwi-* sb. f. 'mole, birth-mark' ( Barth. Air. Wb. 778 ). Kanga ( Av. Dict. P. 275 ). takes *driwi-* originally *drigwi-* nom. sg. m. and translates 'beggary, misery, poverty'. A daēva of this name is mentioned in Vend. Fragard XIX. 43, where a list of the important lieutenants of *Aṇya Mainyu* is given. Pah. Ver. *driþak* ( Spiegel ), *siflak*, meaning 'a mean person' according to MSS. ML, BU, BH. etc. Spiegel's reading is rather correct. Taraporewala translates the Av. word by 'the pitted faced'. Barth. suggests that this word may refer to the maker of small-pox.

Prof. Bailey has dealt with this word *Driwi* in Prof. Jackson Memorial Volume published by the K. R. Cama Oriental Institute, Bombay 1954 pp. 1-6. He says "The commentary on Vend. 2.29 unfortunately remains obscure. Here *driwi* occurs in the list of human disabilities debarring men from the Vara of Yama. *Mā driwiš = mā ān driþak kē ... āþarēt* 'nor the *driwi* ( the lamentor ), he who brings ...'. Here the word *driwi* is an agentive noun. Similarly in Vid. 19.43 the *driwiš daēvo* 'the demon *driwi*', associated as in Vid. 2.29 with *daiwiš* and *kasviš* may be understood as the personification of excessive lamentation is well-known from the *Artāy Virāz Nāmak* 16.6 ff. ( already noted in Air. Wb. s. v. *driwika-* ). If \**drēm* is read for *drym*, the reading may be considered either as a defective writing for *drym* or more probably simply an error, just as inversely *grēm* occurs as a variant to *garmi* in *Zātsparam Vičitākīhā* 30.15. Pah. \**drēm* can then be interpreted as an Old Iran. \**draibma* and so associated with Av. *driwi-* to a base *draib* : *drib*. It is possible to propose connections for such an Old Iran. base namely Indo-Eur. *dher* : *dhr-* attested with various suffixes".

*kasviš-* nom. sg. of *kasvi-* sb. m. 'name of the defect, disease or the like' ( Barth. Air. Wb. 461 ). Reichelt translates similarly. Kanga translates (a) 'meanness' and Darm. renders the word by 'spiteful'. This name is also included in the Daēva list mentioned in *Ābān* ( Yt. V. ) 92-93; (b) as common noun m. 'a mean or low person'; (c) the Demon of Meanness. The Pah. rendering of the Av. *Kasviš* is here wanting in all MSS. but it is given in

para 37 of this very chapter Kēnagēn or Kēngīr, meaning 'malicious, revengeful, vindictive'. This Pah. rendering does not support the Av. meaning.

*daiwiś-* nom. sg. of daiwi- sb. f. name of a certain defect or the name of a wasting disease ( Barth. Air. Wb. 680 ). Kanga connects the term with √daw-, Skt. दम्- to deceive, to cheat and translates ' Deception '. Darm. translates the word by ' liar '. Pah. Ver. frēftār, ' deceiver '. This name also occurs in the daēva list mentioned in Ābān Yt. ( Yt. V. ) 92-93.

*vīzbāriś-* nom. sg. of vīzbāri- sb. nt. from √zbar- to be crooked, meaning ' crookedness of the body ' ( Barth. Air. Wb. 1472 ). Taraporewala translates ' crooked- limbed ' following Barth. Kanga takes it as common noun m. of vīzbāri- from √zbar + vī- and translates ' crookedness ' ( lit. ); ' dishonesty '. The word is hapax ( Av. Dict. p. 492 ). Darm. translates ' jealous '. Pah. Ver. vīzvātak rēšak-ič meaning " one who excites jealousy or promotes quarrels " ( Dastur Dr. Darab Sanjana ). This is further explained by the gloss hast kē xūn-zat gōbēt, i. e. " there is some one who says : ' blood- thirsty ' . "

*vīmitō-dantānō-* nom. pl. of the comp. word vīmito-dantān- ' with ill-formed or crooked teeth ', from vī- pref. + mita- ppp. of √mā(y), to measure, to form, to build and dantān, ' tooth, teeth ' ( Barth. Air. Wb. 1451 ). Darm. translates ' possessing decayed teeth '. ( Kanga Av. Dict. p. 496 ) takes it as comp. noun. m. and translates ' one who has ill-formed teeth or crooked teeth '. i. e. ' one who speaks evil words '. This word also occurs in Ābān Yt. ( Yt. V. ) 92-93. Pah. Ver. ān ī bē vinast saxt dandān, meaning ' one who has decayed and deformed teeth '. This is further explained by the gloss, kē afsōs kūnēt; hast kē ētōn gōbēt ē dandān-āš pūtak ēstēt i. e. ' who makes mockery; there is ( some one ) who says : know that his teeth are decayed ' .

*paēsō-* nom. sg. of paēsa- (1) adj. laprous, from √pis- to make coloured; (2) sb. m. laprosy. cf. NPer. pis, Skt. पिष्ट, कृष्ट; (3) a leper. Pah. Ver. pis.

*vīteratō-tanuś-* nom. sg. of the comp. vīteratō-tanu- adj. one whose body must be isolated ' ( Barth. Air. Wb. 1441 ) ' spread all over the body ' ( Kanga Av. Dict. p. 493 ); derived from vīterata- ppp. of √vī+tar- to spread over, to pervade and tanu- Skt. तनु- body. Darm. translates ' a leper to be pent up ' and quotes Herodotus to point out that lepers lived segregated outside the town in Ancient Iran ' . Pah. Ver. kē yut kart ēstēt tan, meaning ' whose body is segregated ' .

*māda-cim-* adv. not even, not verily; mā- not + aða- an asservative particle showing emphasis. See Barth. Air. Wb. 1168. Mā-cim also is found in Avesta. Vedic माकि. Note that in para 37 below the author has employed

the words *nōit*, meaning 'not' and *naēda-cim*, meaning 'nor even'. Pah. Ver. *ma-kas*, 'not any'.

*anyām-* gen. pl. of *anya-* adj. (a) other, another; (b) strange. Skt. अन्यः. The word should be *anyanām* instead of *anyām*. Pah. Ver. *hān*.

*dax̄tanām-* gen. pl. of *dax̄ṣta-* sb. nt. sign, mark, defect; from √*dax̄ṣ*- to show, to indicate; cf. *dax̄stavant-* adj. 'marked, stamped with' Yt. V. 93. There is also another word *dax̄ṣāra-* sb. m. meaning 'sign' Y.43.7. Pah. Ver. *dax̄sakān-*

*yōi-* nom. pl. nt. of rel. pron. *ya-* which. Pah. Ver. *kē*.

*Ajrahe Mainyōuś-* gen. sg. of *Ajra* Mainyu- the Evil Spirit; *ajra-* hostile, wicked and *mainyu-* spirit. Its antonym is *Spēnta Mainyu-* Beneficent Spirit. Pah. Ver. *gannāk mēnōk*, 'Destructive Spirit'.

*dax̄tām-* acc. sg. *dax̄ṣta-* sb. nt. sign, mark, defect; used in the sense of acc. pl. See *dax̄stanām* above. Pah. Ver. *dax̄sak*.

*mašyāiś-ca-* inst. pl. of *mašya-* sb. m. man; governed by the prep. *paiti-*; upon mankind, upon men; *martya=mašya-*; derived from √*mērə-* to die. Pah. Ver. *pat martōmān=upon men, upon martals.*

*niðātām-* acc. sg. of *niðāta-* ppp. of √*ni+ðā-* to put down, to place; put down, placed, set; acc. sg. in the sense of acc. pl. Pah. Ver. *bē dāt ēstēt*.

### - 30 -

#### Text

*Fratāmām dañhāuś nava pāraθwō kārənava, maðəmō x̄vaś, nitəmō tiśrō, fratāmāmī pāraθwō hazaṇrəm narām nāirināmca taoxma upa-bara, maðəmō x̄vaś sata, nitəmō tiśrō sata. Aiwica tē varəfśva suwrya zaranaēnya; apī-ca tām varəm marəza dvarəm raocanām x̄āraox̄nām antarə-naēmāt.*

#### Translation

Within the first part ( of the Vara ) of ( this ) land, thou shalt make nine passages, in the middle six and in the lowest three. Into the first ( set of ) passages ( of the Vara ) thou shalt bring the seed of a thousand men and women, in the middle one six hundred, into the lowest one three hundred. Do thou drive them to the Vara with the golden goad, and equip the Enclosure with the door and a window ( which shall be ) self-luminous on the inner side.

#### Notes

*fratāmām-* acc. sg. of *fratāma-* adj. Skt. प्रथम्- first, foremost, first ( in rank ), largest; superl. of *fra-*. Here acc. sg. used in the sense of loc. sg.

meaning 'within the first part ( of the Vara ). Barth. ( Air. Wb. 979 ) calls this 'the qualitative first'. Darm. translates 'in the largest part of the place'; fratara- adj. compar. of fra- Skt. प्रतरम्, adv. meaning (a) 'more in front, former, earlier'; (b) 'better, exceedingly good'. cf. fratarotara- adj. 'better than exceedingly good' and fratematat- sb. f. 'authority, superiority'. Pah. Ver. pat ān i frāctōm- 'in the foremost part'.

*daiñhēus-* gen. sg. of *daiñhu-* danjhū- sb. f. country, land, province; of the land, of the country. Pah. Ver. ideogram mtā = Ir. dēh.

*nava-* num. Skt. नव- nine. acc. pl. This word also means (1) particle, ( comp. of na+vā ) not at all, in no way, by no means; (2) particle ( comp. of na+vā; Skt. न वा ) or not; (3) adj. Skt. नव- new, fresh. Pah. Ver. nōh ( ideogram TŚA ).

*pərəθwō-* acc. pl. of pərətu- sb. m. or f. (1) passages, roads; from √pərə- to cross, to reach the other side of a thing; (2) bridges. This word pərətu- should be distinguished from Av. pərəθu- adj. Skt. पृथु- 'wide, broad'. cf. the word pərəθu-ainika- adj. 'with the wide front'. Here the word means 'passages, roads'. Pah. Ver. vitarg, widarag, meaning 'path, passage'.

*kərənava-* impv. 2 sg. Par. of √kərə- Skt. कर- to do, to perform, to make; cl. 5; do thou make; pr. ( aor. ) car-, kərə-, kərənu-; pass. kirya-; iter. kāraya-; pft. caxr-, cāxr; ppp. kərəta-. Pah. Ver. kunēt. 'do you make' ( kūn, ideogram WBDWN- with the ligature BYN ).

*maðəmō-* nom. sg. of maðəma- instead of the loc. sg. maðəme; in the middle.

*xšvaś-* num. Skt. षट्- six; acc pl. cf. V. IX.8, Yt. 5.34 ; 9.14: xšvaś aṣi- adj. 'six-orbed, with six eyes'; Vend. 6.31, 40- xšvaś-gāya- sb. nt. 'length of six paces'; Vend 2.12- xšvaś-satō-zyam- sb. m. 'six hundred winters'; xšvāzaya- adv. 'six times'; xšvašti- 'sixty' in Vend. 8.91; 12.1, 3, 5 and xšvaštivant- 'sixty times' in Yt. X. 116. Pah. Ver. šaš.

*nitəmō-* nom. sg. of nitəma- adj. lowest, nethermost, smallest, most downward, last; superl. of ni- 1) down; 2) verbal pref. cf. Skt. नितरम्. Prof. Taraporewala remarks: "All the three divisions were underground and one above the other; the smallest ( as judged by the number of people it would contain ) being also the lowest. There are three reasons for this suggestion: 1) Kan. consistently translates *vara* as a cave ( गुफा ), and this is the ancient tradition ( Bun. XXXII. 5 ); 2) the word *kata* in verse 7 implies a dug-out chamber ( √kan- खन्- ); 3) the mention of some sort of internal lighting arrangement also seems to show that ordinary daylight was excluded ( this verse and verse 40 below )". Pah. Ver. pat ān i nitōm.

*aiwi ... varəfšva-* impv. 2 sg. Par. of  $\sqrt{varəp}$ - with aiwi- pref. to mark; do thou mark. cf. Skt. वर्षस्- sb. nt. 'any form or shape' ( Barth. ). Kanga takes this word as loc. pl. of vara- (irregularly instead of varəšva-). prof. Bailey ( Zoroastrian Problems in the IX Century Books, p. 224 ) proposes to read the word in question as varə( m )-f-šva and renders it by 'drive them (the embryonic men and women personified) to the Vara'. Similarly in para 38 below Prof. Bailey proposes to read the word aiwica hō varə( m )f-švat and translates the phrase 'he drove to the Vara'. He remarks: "We saw in Vid. 2.10 the word aiwišvat 'he drove on'. This is precisely what the context requires here also. The taoxma 'seeds' are personified and can therefore be equally the object of the act of driving like cattle, as the earth also was driven when personified. The interest from the point of view of the oral transmission will not be missed. According to this interpretation, the transitional sound -f- has been developed orally between m and š, and has eventually displaced the -m-. I would naturally recognise that the varəfšva- loc. pl. of varp- has worked upon these two passages. The change of \*varəm šva to varəfšva precedes our manuscripts. It presupposes some not remote period of oral transmission".

*suwrya-* inst. sg. of suwrā- sufrā- sb. f. goad, an instrument for driving cattle. See paras 5 and 9 above; with the goad.

*aipica...marzza-* impv. 2 sg. Par. of  $\sqrt{marəz}$ - with aipi- pref. to equip with, to provide with; to fit a thing ( acc. ) with ( acc. ); thou shalt equip with, thou shalt provide with. cf. Skt. मार्षि, मृजन्ति, मृज्जयात्. pr. marəza-, mərəza-, mərəz-: to wipe off, to touch; with aipi- pref. to equip with, to provide with; with ā- pref. to fly up; with ā and anu- pref. to fly in one's company; with ā and pairi- pref. to caress a person all around; with frā- pref. to fly away; with vī- pref. to fly to and fro. Pah. Ver. apar-ič mālišn- correct reading given by me. Text gives apar- ič mršt.

*dvarəm-* acc. sg. of dvar- sb. m. Skt. द्वार- दुरः- door, gate. Pah. divār, 'wall'.

*raocanəm-* acc. sg. of raocan- sb. m. window, from  $\sqrt{ruc}$ - to shine, to be bright. Pah. Ver. ročan, a mere transcription of Avesta. This is further explained by the gloss 'dargās'. Barth. ( Air. Wb. 1583 ) translates raocana-raocina- by 'bright, shining, radiant' and adds that in Vend. VII. 14, the word means 'window' and he admits that this is the traditional sense. Kanga and Darm. translate 'window'; lit. 'an aperture for light'.

*xaaraoxšnəm-* acc. sg. of xā-raoxšna- adj. nt. self-shining, shining by its own splendour; derived from xā- Skt. स्वा- स्वेन- reflex. pron. self and raoxšna- Skt. रोचन- bright, . shining, from  $\sqrt{ruc}$ - to kindle, to shine, to be bright. Pah.

Ver. *xač-rōšn.* cf. Y. Hā 57.21. Another attested form of this adj. is *hvā-raoxšnō* in Mihr Yt. ( Yt. X ). 142 : *yaθa māj̄hō hvō-raoxšnō*.

*aṇtarə-naēmāt-* abl. sg. of *aṇtarə-naēma-* nt. from within, from the inner side; derived from *aṇtarə*, Skt. अन्तर्, adv. within, between, and *naēma-* Skt. नम्- the other half or side. NPer. *nīm*, Pah. *nēm*. The word lit. means 'from the inner side', 'from the inner direction'. Pah. Ver. *hač andaraY nēmak*. cf. Y. Hā 57.21. Its antonym is *ništara-naēmāt*, 'from the out-side'.

### - 31 -

#### Text

*Āat̄ māsta Yimō :* ' *kuθa tē azəm varəm kərənavāne yā mē aoxta Ahurō Mazdā ?*' *Āat̄ aoxta Ahurō Mazdā Yimāi :* ' *Yima, srīra, vīvājhana ! aiñhā zəmō pāśnābya vīspara, zastaēbya vīxada, mqnayən ahe yaθa nū mašyāka xšivisti zəmē vīšāvayeinte*'.

#### Translation

Then Yima thought : ' How indeed shall I make the Vara of which Ahura Mazdā has spoken to me ? ' Then Ahura Mazdā said to Yima : ' Yima, fair, son of Vīvājhana ! crush up thou this earth with thy heels and knead ( it ) with ( thy ) two hands just as men now cause to increase the wet clay.

#### Notes

*māsta-* s-aor. 3 sg. Ātm. of √*man-* to think; he thought. cf. Y. 45.11  
*tarō-māsta-* ' despised, thought with contempt '. Pah. Ver. *mēnīt*.

*kuθa-* adv. how, in what way. Skt. कथम्. Pah. Ver. *čēYōu*.

*tē-* emphatic particle, indeed ( Barth. ); generally *tē* is dat. or gen. sg. of the second per. pron. and Kanga takes as gen. sg. and translates ' Thy ' ( i. e. Ahura's ) Vara. Pah. Ver. *ōyšān*, ' them, those '.

*kərənavāne-* impv. 1 sg. Ātm. of √*kərə-* Skt. कृ- to do, to make, to prepare; cl. 5; shall I make. Pah. Ver. *kunōm*.

*yā-* inst. sg. of the rel. pron. *ya-* nt. lit. ' with which, whereby '. Reichelt calls this ' the instrumental of cause ' and translates ' about which ' ( Aw. Elem. §451 ). Pah. Ver. *kē-š*. Correct AV. text would be *yahmāi*.

*aiñhā zəmō-* gen. sg. used in the sense of acc. sg. This is partitive gen. used objectively, lit. ' of this earth ' ; here translation should be ' this earth '. Pah. Ver. *ēu zamīk* = this earth.

*pāśnābya-* ( var. *pāśnaēibya* ) inst. du. of *pāśna-* sb. nt. Skt. पाश्नि-; derived from √spar- Skt. स्फर्- 'to kick with the foot'; the initial -s- lost; cf. Grassman Wb. 808; with two heels. Pah. Ver. pat *pāśnak*. Greek pternh; Lat. perna; Goth. fairzna. cf. Hittite *paršina-* 'thigh' and a corresponding verb *paršnāi*, 'to crouch, to squat'.

*vīsparā-* impv. 2 sg. Par. of √spar- with *vī-* pref. to crush; crush up; √spar- to spurn, to dart; Skt. विस्फुरति; with *frā-* pref. to spring forth. Pah. Ver. bē *ōspar*, 'do thou tread or tremble' ( from inf. *ōspurdan* ). In the following para we notice the word *vīsparat-* impf. 3 sg. Par. 'he crushed',

*zastaēibya-* inst. du. of *zasta-* sb. m. Skt. हस्त- hand ( of Ahuric beings); with both the hands. The term *gava-* is used for the hands of Ahrimanian or evil beings. Pah. Ver. pat *dast*.

*vīxaða-* impv. 2 sg. Par. of √xad- with *vī-* pref. to knead ( Barth. and Darm. ); do thou knead. Kanga translates √xad- to dig and compares it with Skt. खट्- to dig, to break into pieces; pr. *xāða-*. cf. Skt. खादति. In the following para we find *vīxaðat-* impf. 3 sg. Par. 'he kneaded, he dug out'. This word occurs only here in this chapter. Pah. Ver. bē ē āwixt.

*mānayən ahe yaθa-* adv. phrase; just as, just like. cf. the similar phrase *mānayən bā yaθa*. Barth. ( Air. Wb. 1123 ) explains this phrase as meaning lit. 'they ( i. e. people ) might indeed think that ', taking *ahe* in a mildly emphatic sense 'think of this' and *mānayən* as an ( inv. ) 3 pl. from an isolated pr. ( iter. ) stem *mānaya-* of √man- to think. Kanga ( Av. Dict. p. 413 ) compares it with NPer. *mānidan* or *mānistān*, to resemble and says that the phrase lit. means 'just as if they made a comparison of it', taking the verb *mānayən* as causal. He further adds that *mānayən-* ( impf. caus. 3 pl. Par. ) is often used by itself in an adverbial sense 'just as'. Prof. Mark Dresden says " instead it might be considered to be a third plural optative from *man-* [ \*mān ] ' to resemble ', Manichaean Middle Persian *m' n' g* [ *mānāg* ], New Persian *mānā* ' resembling ', Khotanese *mānamdā-* ( resembling ); '( things ) looked ( or look ) ( like ) this ( *ahe-* gen. sg. nt. ) as ( if ), an interpretation already hinted at by P. Horn, Grundriss der neuperisischen Etymologie. 1893, 216 " ( Henning Memorial Volume p. 137 f. n. 28 ) Pah. Ver *hū mānāk čēyōn*, ' just as, resembling as '.

*nū-* adv. now. Skt. नू, नू, 'now, even now'. Pah. Ver. *nūn*.

*mašyāka-* nom. pl. of *mašyāka-* martyāka- sb. m. mortals, men; from √mar- to die; Skt. मर्य- . Pah. Ver. *martōm*.

*x̄šivisti-* Barth. ( Air. Wb. 555 ) takes it as loc. sg. of *x̄šustā-* adj. ' wetted or mixed with water ', from √x̄šud- to flow. He suggests the correct

reading *xšusti-* instead of *xšivisti-*. cf. the words *xšaoðah-* nt. 'river' and *xšudra-* 'semen, fluidity'. See Reichelt Aw. Elem. § 33. Kanga (Av. Dict. p. 154) reads the word in question as *xšūste zeme* and translates the phrase 'the earth turned up and strewn with seeds' and derives it from  $\sqrt{xšud}$ - Skt. शृद्-, Lat. *cudere*, NPer. *śustan* 'to moisten, to discharge seed'. Pah. Ver. *śusar*, 'liquid, fluid, semen'. Here loc. is used in the sense of the accusative.

*vīśāvayeinte-* pr. 3 pl. Ātm. of  $\sqrt{šu}$ - *šyu-* with *vī-* pref. to knead (Barth.), they knead; Kanga derives it from  $\sqrt{šu}$ - with *vī-* pref. and translates 'extend in breadth', 'cause to increase and enlarge'. Pah. Ver. *bērōβend*, 'they move, they go'. Prof. Reichelt remarks: 'The idea that the world becomes an ocean by the flood, Yima has to make a Vara from kneaded earth, may be connected with the old myth of the (first) creation of the world, as described, for example, in the Taittiriya Brāhmaṇa I. 1, 3, 5 seq.: "This universe was formerly water, fluid. With that (water) Prajāpati practised arduous devotion (saying) 'how shall this (universe) be (developed)?' He beheld a lotus-leaf standing. He thought, 'there is somewhat on which this (lotus leaf) rests'. He as a boar - having assumed this form - plunged beneath towards it. He found the earth down below. Breaking off a portion of her, he rose to the surface. He then extended it on lotus leaf. In as much as he extended it, that is the extension of the extended one (the earth). This became (अभूत्). From this the earth derives its name of भूमि. The wind carried her to the four quarters. He strengthened her with gravel etc. etc.", or in the Taittiriya Saṃhitā VII. 1, 5, 1 seq.: "This universe was formerly waters, fluid. On it Prajāpati, becoming wind, moved. He saw this earth. Becoming boar he took her up. Becoming Viśvakarman he wiped (the moisture from) her. She extended. Thus became the extended one (पृथिवी). From this the earth derives her designation as the extended one, etc. etc." cf. Muir Sanskrit Texts I.52 and Dähnhardt Natursagen I, 1 seq. Prof. James Darmesteter (SBE. Vol. IV. p. 18) adds a note on this verse that Shāh Nāmeh - the Persian Epic - narrates how Jamshid taught the spirits under him how to knead clay by mixing the earth with water.'

- 32 -

### Text

*Āat̄ Yimō avaθa kərənaot̄ yaθa dim išat̄ Ahurō Mazdā; aiñhā zəmō pāšnābya vīsparat̄, zastāēbya vixadat̄, mənayən ahe yaθa nū mašyāka xšivisti zəmē vīśāvayeinte.*

**Translation**

Then Yima did so as Ahura Mazdā wanted of him; he crushed up this earth with ( his ) heels, and he kneaded ( it ) with ( his ) two hands just as people now cause to increase the wet clay.

**Notes**

*avaθa-* adv. thus, in this manner, so, therefore; cf. another Av. word *aθā*, adv. Skt. अथा, with same meaning. Pah. Ver. ētōn, 'thus, in this way'.

*yaθa-* adv. just as, just like, as. Skt. यथा. Pah. Ver. čēYōn.

*išat-* impf. 3 sg. Par. of *vīš-* to wish, to desire, to seek for, to demand; he desired, he wished, he wanted. cf. Skt. इषति, इच्छति; pr. *iša-*, *išasa-*, *aēšaya-*; fut. *aēšya-*; ppp. *išta-*; with pref. *aiwi-* to strive for; with pref. *upa-* to perceive; with pref. *paiti-* to observe; with pref. *pairi-* to search for. Pah. Ver. *xāst*.

- 33 -

**Text**

Āat̄ Yimō varəm kərənao̤ carətu-drājō kəm-cit̄ paiti caθrušanəm; haθra taoxma upa-barat̄ pasvəmca staoranəmca mašyānqm-ca sūnqm-ca vayqmca āθra- mca suxrəm saocintəm. Āat̄ Yimō varəm kərənao̤ carətu-drājō kəm-cit̄ paiti caθrušanəm narqm aiwi-xṣōiθne, carətu-drājō kəm-cit̄ paiti caθrušanəm gavqm gāvayanəm.

**Translation**

Then Yima constructed that Enclosure ( Vara ) a carətu-long in each of the four sides; thither he carried the off-spring of small animals and large animals, of men, of dogs, of birds, and of the seed of the fires brilliant and burning. Then Yima constructed that Enclosure ( Vara ) a carətu-long in each of the four sides as a dwelling for human beings ( and also one ) a carətu-long in each of the four sides as a stable for cattle.

**Notes**

For notes see para 25 above.

- 34 -

### Text

*Haθra āpəm trātał-cayał hāθrō-masañhəm adwanəm, haθra marəñā  
avastayał; [ avi mał zairi-gaonəm, mał ḫairyete ayyamnəm ]; haθra nmānā  
avastayał katəmcə fraskəmbəmcə fravārəmcə pairi-vārəmcə.*

### Translation

At the same time he caused the water to flow along a course a haθra in length; at the same time he laid out the fields- meadows ( marəñā ) I always the golden-coloured, always the inexhaustible food is partaken ]. At the same time he established dwelling-places ( each ) house with a pillared portico, and an ( inner ) courtyard and an enclosing wall as well.

### Notes

For notes see para 26 above.

- 35 -

### Text

*Haθra vīspanəm narəm nāirinqmca taoxma upa-barat, yōi hənti aiñhā  
zəmō mazištaca vahištaca sraeštaca. Haθra vīspanəm gōuš sarədanəm taoxma  
upa-barat, yōi hənti aiñhā zəmō mazištaca vahištaca sraeštaca.*

### Translation

At the same time he carried the seed of all men and women who were upon this earth the greatest and the best and the most excellent. At the same time he carried the seed of all kinds of animals which were upon this earth the greatest and the best and the most excellent.

### Notes

For notes see para 27 above.

- 36 -

### Text

*Haθra vīspanəm urvaranəm taoxma upa-barat, yōi hənti aiñhā zəmō  
barəzištaca hu-baoiđitəmaca. Haθra vīspanəm ḫarəbanqm taoxma upa-barat,*

*yōi hānti aiñhā zəmō ḫarəzištaca hu-baoiđitəmaca. Tē kərənaoꝝ miθwaire  
ajyamnəm vīspəm ā ahmāt yat aēte narō varəfšva aňhən.*

### Translation

At the same time he carried the seed of all trees which were upon this earth the tallest, and the most sweet-scented. At the same time he carried the seed of all foods which were upon this earth the most savoury and the most sweet-scented. ( All ) these he made in pairs, imperishably, for as long as there shall be men in the Vara.

### Notes

For notes see para 28 above.

- 37 -

### Text

*Nōit aθra frakavō, nōit apakavō, noit apāvayō, nōit harədiš, nōit  
driwiš, nōit daiwiš, nōit kasviš, nōit vīzbāriš, nōit vīmitō-dan̄tānō, nōit paesō  
yō vīterətō-tanuš; naēda-cim anyām daxštanqm, yōi hānti Aŋrahē mainyōuš  
daxštəm mašyāišca paiti niðātəm.*

### Translation

( There were ) here neither the bulging-chested, nor the hump-backed, nor the impotent, nor the lunatic, nor the lamenter, nor the emaciated, nor the pygmy, nor the crooked-limbed, nor any possessing crooked teeth, nor the laprous who have the disease spread all over the body, nor indeed ( one showing ) any of the other ( outward ) defects, which are the signs of Ajra Mainyu put upon mankind.

### Notes

For notes see para 29 above.

- 38 -

### Text

*Fratəməm dat̄iñhəuš nava pərəθwō kərənaoꝝ, madəmō xšvaš, nitəmō  
tišrō. Fratəməm pərəθwō hazənəm narəm nāirinəmca taoxma upa-barat,  
madəmō xšvaš sata, nitəmō tišrō sata. Aiwica hō varəfšvat suwrya zaranaēnya;  
api-ca hō varəm marəzat dvarəm raocanəm ḫāraoxşnəm antarə naēmāt.*

### Translation

Within the first part ( of the Vara ) he made nine passages, in the middle six, and in the lowest three. In the first ( set of ) passages ( of the Vara ) he brought the seed of a thousand men and women, in the middle one six hundred, into the lowest one three hundred. He drove them to the Vara with the golden goad and equipped the Enclosure with the door and a window ( which shall be ) self-luminous on the inner side,

### Notes

For notes see para 30 above.

- 39 -

### Text

*Dātarə gaēθanqm astvaitinqm aśāum ! cayō āat̄ aēte raocā aŋhən, aśāum Ahura Mazda ! yō avaθa ā-raocayeite aētaēśva varəfšva, yō Yimā kərənaot̄ ?*

### Translation

Oh Holy Creator of the material worlds ! how many then are these luminaries, O Righteous Ahura Mazdā ! which there shine in these enclosures ( varəfšva ) which Yima constructed ?

### Notes

For the notes on words dātarə gaēθanqm astvaitinqm aśāum, see para 1 above.

*cayō-* ( kat̄-, cit̄-, ki-, ci- ) interrog. pron. nom. pl. nt. which, how many; crude form. See Kanga Av. Gram. § 229 p. 151 and, Jack. Av. Gram. p. 116 § 406-407 and Whitney, Skt. Gram. § 504. Pah. Ver. hač cē, ' from what, from which '.

*aētē-* nom. pl. of aēta- m. nt. Skt. एते, ' these '. The dem. pron. aēśa-, aēśā-, aēta- ' this ' - Skt. एष-, एषा-, एत- is identical in decl. with ha-, hā-, ta- from which it is derived by prefixing aē, which makes it the nearer demonstrative. The only GAv. form noted is nom. sg. feminine. See Jack. Av. Gram. § 417-421 p. 118-120. Pah. Ver. ḍyśān.

*raocā-* nom. pl. of raocah- sb. nt. light, day-light, place of light ( only pl. ). Note that the same word raocah- is used in Av. as adj. meaning ' bright, shining ' ; from √rūc- to shine, to be bright. Pah. Ver. rōśnīh.

*yō-* nom. sg. of *ya-* rel. pron. m. who. Correct word should be *yā-* nom., pl. nt. meaning 'which', antecedent to the word *raocā*.

*ā-raocayeite-* pr. 3 sg. Ātm. of  $\sqrt{rūc}$ - to illumine, to kindle, to shine, to be bright; cl. 10. Here sg. is used in the sense of the pl. as the subject *raocā* is in plural. Correct text would be *ā-raocayeinte*.

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### Text

*Āat aoxta Ahurō Mazdā : ḫaðātaca raocā stiðātaca : hakərət zī irixtahe saðayaca vaēnaite starasca, mās-ca hvarə-ca; taēca ayarə mainyen̄te yač yā.*

### Translation

Thereupon Ahura Mazdā replied : '(Those) lights were both natural and artificial; once only (in the year) the stars, and the moon and the Sun are seen to set and to rise (orig. for setting and for rising); and they suppose what (is) a year (to be) a day'.

### Notes

*ḥaðātaca-* nom. pl. of *ḥaðāta-* adj. self-created, natural, eternal; derived from *ḥa-* Skt. स्व- self and *ðāta-* ppp. of  $\sqrt{dā}$  or *ðā-* to create. Pah. Ver. *ḥaðāt*, a mere transcription of Avesta.

*stiðāta-* nom. pl. of *stiðāta-* adj. created in or by the world, artificial; derived from *sti-* creation, world, existence;  $\sqrt{ah}$ - to be, to exist. The words स्ति- (m.) and स्तिषा- are noticed in RV. VII. 66.3 and X. 69.4 where the word would mean 'members of the household'. Kanga (Av. Dict. p. 537) derives the word from  $\sqrt{stā}$ - Skt. स्था-. Pah. Ver. *stiðāta*, a mere transcription of the Avesta. Pah. Comm. quotes the Av. text as under as a gloss : *vīspa anaṝa raocā usca us-raocayēti*, *vīspa stiðāta raocā aora ā-raocayeiti aṇtarāt*, meaning 'all endless lights illumine from above; all the artificial lights (or lights created in the world) shine below from inside'.

*hakərət-* adv. once. *ha-* connected with *ham-* num. 'one' as pref. expressing junction, possession, similarity. Skt. सकृत्. The word also means 'at one stroke, at one blow'. cf. Yt. X.70 and 127; *hakərət-janō* 'killing at one stroke' and Yt. XIV.15. Pah. Ver. *čvak aðvēnak* = 'of one kind, of one type'.

*zī-* adv. or encl. particle; indeed, verily, for, because. Skt. हि- 'only'.

*irixtahe-* gen. sg. of *irixta-* sb. nt. end, issue, setting (of stars); ppp. from  $\sqrt{ric}$ - 'to leave, to set free, to let off, to give up', *i* before *r* is emphatic. See Barth. Air. Wb. 1529. Pah. Ver. *rēčtakīh*, 'pouring out, emptiness'.

*sādāyaca-* loc. sg. of *sādā-* sb. f. appearing, rising ('of heavenly bodies'); from √*sānd-* to seem, to appear, cf. Skt. सन्द्- 'to seem and to seem good, to please'. Also cf. NPer. *pasandīdan*, to approve and Parthian *psynd* and Sogd. *ptsynd*, 'to be pleased'. Pah. Ver. *modammūnēt* = Ir. *sahēt*, 'seems, appears'.

*vaēnāite-* pr. 3 sg. Ātm. of √*vaēn-* to see; sg. used for plural. The Ātm. has here the pass. sense, meaning 'are seen'. Pah. Ver. *vēnišn*, verbal noun, meaning 'seeing, sight'. Note grammar in this para is corrupt.

*starasca-* nom. pl. of star- sb. m. Skt. तारः, 'stars'. See Jack. Av. Gram. § 329 for the decl. of Av. star-. Pah. Ver. star.

*māsca-* nom. sg. of *māh-* sb. m. Skt. मास्- moon, also deified; cf. OPer. *māha-* 'month'. For the decl. of Av. *māh-* *mājñh-* m. see Kanga Av. Gram. § 165 p. 113-114 : nom. sg. m. *mājñhō*, dat. sg., *mājñhāi*, gen. sg. *mājñhahe* and voc. sg. *mājñha* under the entry *mājñha-*, thematic doublet of *māh* and equivalent of Vedic मास-, thematic doublet of मास्-.

*hvarēca-* nom. sg. of *hvar-* ( GAv. खान् ) sb. nt. Skt. स्वर्- the Sun, also deified. Generally we read in Av. *hvarē-xṣaēta-* sb. nt. 'the shining Sun'; *hvarē-darəsa-* adj. Skt. स्वर्दश्- 'having the appearance of the Sun ( Y. IX. 4 ); *hvarē-darəsyā-* adj. 'beheld by the Sun, exposed to the Sun'. See Jack. Av. Gram. § 334 p. 96 and Kanga Av. Gram. § 172. Pah. Ver. खर्शेत्; Pāz. Khorshet.

*taēca ayarə mainyein̄te yat̄ yārə-* Darm. includes this small sentence here in this verse No. 40, whereas Barth. and Kanga following Geld. read this sentence in para 41. I agree with Prof. Darm. and accordingly this small sentence has been added in this para 40.

*taē-ca-* nom. pl. of third per. pron. they ( i. e. the people in the Vara ). Pah. Ver. ओऽसानि॒च्; ca- and.

*ayarə-* nom. sg. of *ayar-* sb. nt. a day, day-time. The two forms *ayan-* and *ayar-* ( both nt. ) are found mixed up in the decl. as often happens with nt. nouns ending in -ar and -an; e. g. Av. *karṣvar-* *karṣvan-* nt. 'clime, zone, region'; *ayar-* *ayan-* nt. 'day, day-time'; *zafar-* *zafan-* nt. 'jaw'; θanvar-θanvana- ( a- decl. ) 'a bow'. See Jack. Av. Gram. § 337 p. 96-97. Kanga ( Av. Dict. p. 42 ) remarks that there is sometimes a distinction observed between the two forms *ayan-* and *ayar-*, *ayan-* being used for the hours of day-light as contrasted with night ( Av. खःफ्नस-*ca* ) as in Y. 57.17, while *ayar-* means the whole day of 24 hours. Pah. Ver. रो॒च्, रो॒ज् ( Semitic *ywm* ), 'day'.

*mainyein̄te*- pr. 3 pl. Ātm. of √man- to think; they think, they believe, they suppose; pr. man-, mainya-; iter. manaya-; s-aor. manjh-, məjh-; pit. maman-, manur-; ppp. mata-. Pah. Ver. mēnēnd.

*yārə-* nom. sg. of yār- sb. nt. a year. cf. the words yārə-carəš- adj. 'passing away the years', yārə-drājah- sb. nt. 'the length of a year, the period of a year'; yārya- adj. ( derived from yār- ) 'lasting throughout the year, name of the yazata of the six seasons and of the season-festivals'. Pah. Ver. sāl-ič, 'even a year'. The Iranian year was 12 months and 30 days each and 5 extra days at the end known as Gāθā days to make up the total. In order to be accurate as regards the solar year one extra month was intercalated every 120 years. Prof. Taraporewala says : 'This passage is perfectly clear about the Polar Home of the Ancient Iranians. In fact nothing could be more explicit than the words here and this is the only possible explanation that would fit'. It seems that Darmesteter had some inkling of the true significance of this passage, for he says by way of comment 'as there is no daily revolution of the Sun'. The whole sentence would mean : 'they consider ( to be ) a year, what is a day' or 'and they think what ( is ) a year ( to be ) a day', or 'and those ( in the Vara ) consider a year as a day' .

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#### Text

*Caθwarəsatəm aiwi-gāmanəm dvaēibya haca nərəbya dva nara us-zayein̄te miθwana strica nairyas-ca; aθa aētaēšəm yōi gōuš sarədanəm. Taē-ca narō sraēsta gaya jvain̄ti aētaēšva varəf̄šva, yō Yimō kərənaot.*

#### Translation

After every forty years, each human pair will give birth to twins, a female and a male; and so with the animal species. And those human beings live the most excellent life in the Vara which Yima constructed.

#### Notes

*caθwarə-satəm*- acc. sg. of caθwarə-sat- num. forty; acc. denoting extent of time; cf. Skt. चत्वारिंशत्. Pah. Ver. čihal.

*aiwi-gāmanəm*- gen. pl. of aiwi-gāma- sb. m. winter, year. cf. NPer. hangām, 'period, time' and MPer. hangām, 'time, occasion'. Pah. Ver. jamistān, 'winter'.

*dvaēibya*- abl. du. of dva- num. Skt. द्वे- द्वे- two; from each pair; governed by the abl. haca. Pah. Ver. hač dō ( ideogram. TLYN ). See *dva-* below.

*nərəbya-* abl. du. of *nərə-* sb. m. man, human being; from each pair of human beings. Pah. Ver. *martān*. See *nara-* acc. du. in this para.

*us-zayeinte-* pr. 3 pl. Ātm. of  $\sqrt{zān}$ - to be born, to give birth to a child; to beget, to bring forth; with *us-* pref.; are born. cf. Skt. जन्मति, अज्ञेजनत्, जनिष्यति, जायते, जातः; pr. *zau-*, *zāzan-* *zizan-*; fut. *zāhya-*; pass. *zaya-*; ppp. *zāta-*, *zal̄ta-*, *zənta-*; with pref. *ā-* to bring forth; with pref. *us-* to beget, to bring forth; pass. to be born. Pah. Ver. *ulzāyēt*.

*miθwana-* nom. du. of *miθwana-* adj. Skt. मिथुन- twins; only du. paired, forming a pair, or couple. There is another word *miθwara-* adj. noticed in the Av. with the same meaning. Pah. Ver. *pat gōmēčak*.

*strīca-* acc. du. of *strī-* sb. f. a girl, a woman; Skt. स्त्री- and ca- encl. particle, and. Pah. Ver. *mādag*, 'female'.

*nairyasca-* acc. du. of *nairyā-* (from *nar-* sb.) Skt. नर्य- male, manly. Pah. Ver. *nar*, 'a male'.

*aθa-* adv. thus, so. Pah. Ver. *ētōn-ič* 'and thus'.

*aētaēšəm-* gen. pl. of dem. pron. *aēta-* Skt. एत- this; of those. See Jack. Av. Gram. § 417-418 p. 118-119; here used in the sense of abl. pl. meaning 'with those'. Pah. Ver. *hač ōyšān*, 'with those, from those'.

*yōi-* seems to be interpolated and as such may be omitted.

*gōuš-* gen. sg. of *gao-* cattle; used in the sense of the pl. meaning 'of the animals'; correct word should be *gavām*. Pah. Ver. *gōspand*.

*sarəðanām-* gen. pl. of *sarəða-* sb. nt. kind, species, sort; of the kinds, of the species; *gēuš sarəðanām-* 'of the animal species'. Pah. Ver. *sartakān*.

*jvain̄ti-* pr. 3 pl. Par. of  $\sqrt{ju}$ - or *ji-* Skt. जीवि- to live; cl. 6; they live. Skt. जीवन्ति. Pah. Ver. *zivēnd*.

I give below the translation literally: At (the end of) forty winters or years, unto each pair of human beings, are born two human beings, twins, a female and a male; so (also was the case) with those animal species. And those human beings live most excellent lives in those Enclosures (Varəfšva) which Yima constructed.

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### Text

Dātarō gaēθanām astvaitinām ašāum ! Kō avaθa daēnām māzdayasñim  
vī-barat aētaēšva varəfšva, yō Yimō kərənaot ? Aāt aoxta Ahurō Mazād ; Viš  
Karšipta Spitama Zaraθuštra !

**Translation**

Oh Holy Creator of the material world ! who brought the Religion of Mazdā-worship in that place, in those Enclosures, which Yima constructed ? Thereupon Ahura Mazdā said : '( It was ) the Bird Karšiptar, O Spitama Zaraθuštra !'

**Notes**

*avaθa-* ( var. *avaθra* ) adv. there, in that place, thus, so, therefore. Pah. Ver. *ō ānōd*, 'there'.

*daēnqm Māzdayasni* - acc. sg. of *daēnā Māzdayasni* - f. the Mazdā- worshipping Religion, the Religion of Mazdā-worship. See notes above. Pah. Ver. *dēn ī Mazd-yastan*.

*vī-barat-* impf. 3 sg. Par. of *√bar-* Skt. भर्- to bear, to carry; with *vī*-pref.; brought; pr. ( aor. ) *bar-*, *bara-*, *bībar-*; pass. *bairyā-*; iter. *bārayā-*; pft. *babar-*, *bavar-*, *bawr-*; with pref. *apa-* to take away, to carry away; with pref. *ava-* to bring down; with pref. *avi-* to bring to; with pref. *ā-* to bring, to possess; with pref. *upa-* to bring, to present to; with pref. *us-* to carry off, to take out of; with pref. *frā-* to advance, to offer to. Pah. Ver. *bē bōrt*, 'brought forth'.

*vīš karšipta-* nom. sg. of *vī-karšiptar-* the bird Karšiptar. Barth. ( Air. Wb. 458 ) derives the name from I-E. *kṛ̥ṣi* + *ptar-* and thinks it means 'quick flier'. Kanga says that there was a prophet of that name in the Vara, made by Yima. In the Pah. Comm. on Vr. I. 1 he is called the chief of all the birds ( *vāyēndakān* ). In the Pah. Text Bund. XIX. 16 it is said that 'it knew how to speak words and brought the religion to the enclosure which Yima made and circulated it; there they utter the Avesta in the language of birds' ( SBE. Vol. V. p. 70 ). In ch. XXIV of the same text it is said to be the chief of the birds. It is the name of the fabulous bird, said to have spread the prophet's teachings in Yima's underground kingdom. Pah. Ver. *vāy ī karšipt*.

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**Text**

*Dātarə gaēθanqm astvaitinəm ašāum ! Kō aēšəm asti aījhušca ratušca ?*  
*Āat̄ mraoł Ahurō Mazdā : Urvatał-narō Zaraθuštra ! tūmca yō Zaraθuštrō.*  
*ašəm vohū vahištəm asti*  
*uštā asti uštā ahmāi*  
*hyat̄ ašai vahištāi ašəm.*

**Translation**

Oh Holy Creator of the material world ! who is the temporal Lord and the spiritual Leader of them ? Thereupon Ahura Mazdā said : Urvataṭ-nara, Oh Zaraθuštra ! < is the temporal Lord ( Ahu ) > and thou who art Zaraθuštra, < art the spiritual Leader ( ratu ) >.

**Notes**

*aēśəm-* gen. pl. of *aēśa-* dem. pron. this; of those, among those. Pah. Ver. *ōyšān*.

*aŋhu-ca ratu-ca-* nom. du. of *aŋhu-* ahu- and *ratu-* the lord, master and the spiritual leader. The word *ratu-* in the sense of 'leader' is always opposed to *ahu-*, the former being used invariably in the sense of a 'spiritual leader' and the latter in a material sense. Barth. ( Air. Wb. 1498 ) says that *ahu-* is an arbitrator as opposed to the *ratu-* the judge. This is not very clear. But under the word *ahu-* ( Air. Wb. 282 ) he mentions that *ahu-* was always the warrior, whereas the *ratu-* belonged to the higher caste and was the judge. Prof. Jack. says definitely about *ratu-* as 'spiritual leader'. It appears that such distinction is not clearly made in the Avesta. Text gives the reading *aŋhu-ca ratušca*. Pah. Ver. *axut ratih*.

*urvataṭ-narō-* nom. sg. of *urvataṭ-nara-* Proper Name. He was the third and the youngest son of Zaraθuštra, according to Tradition. He was the chief of the *Vāstryaoš-* agriculturists and was the head of the Vara built by Yima as stated in this para. The Pah. Text Bund. speaks of him, 'Urvatāṭ-Nar was an agriculturist and the chief of the Vara- enclosure formed by Yima, which is below the earth. ( SBE. Vol. V. p. 142 ). Prof. Darm. ( SBE. Vol. IV. p. 21 ) has given the notes as under : 'Urvatāṭ-nara, as a husbandman, was chosen to be the *ahu-* or temporal Lord of the Vara-, on account of the Vara being underground. Zaraθuštra, as a heavenly priest was, by right, the *ratu-* or spiritual Lord in Airyana Vaējah-, where he founded the Religion by a sacrifice '. In the Yt.XIII.98, his Fravaši is invoked in the Roll-call of Honour. The text as handed down to us seems to be incomplete. According to my view the sentence should run thus : *Āat mraoṭ Ahurō Mazdā : Urvatāṭ-narō Zaraθuštra ! < aŋhuš asti >, tūm-ca yō Zaraθuštrō ahi < ratuš ahi >*, meaning 'Thereupon Ahura Mazdā said : 'Urvatāṭ-nara, Oh Zaraθuštra ! is the temporal Lord and thou who art Zaraθuštra, art the spiritual leader'. Pah. Ver. of this sentence reads thus : *ut-aš gōft Ōhrmazd ku Urvatāṭ-nar i Zartōšt*

ī pūs ī tō, tō-č kē zartōšt hēd, i. e., 'And He, Ohrmazd replied thus : Urvatāt-nar is thy son, O Zartōšt-thou who art Zartōšt'. Pah. Ver. is also not clear and this para seems to have been added by a later hand.

Alternatively, it is suggested that the last sentence 'tūm-ca yō Zaraθuštrō' seems to be an interpolation and may be deleted. Then the translation would be : Thereupon Ahura Mazdā said : Urvatāt-nar, O Zaraθuštra ! is both the temporal Lord and the spiritual Leader of them'.

## Introductory Remarks

Among the older Indo-Iranian Deities, whose worship was revived in post-Zoroastrian ages, may be mentioned a group of heavenly Lights- Hvarə-xšaēta, Māṇha and Ušah. Of these the first Hvarə-xšaēta ( Pah. Xaršēt ) is the shining Sun as well as the genius presiding over him. The sixth Yašt ( Xaršēt Yt. ) and the first Niyāyišn- Nyāyesh are consecrated to him. The treatment of the Sun-yazata and the physical Sun as a phenomenon of nature is so complicated that it is difficult to distinguish the one from the other. The composer of the hymn in honour of Hvarə-xšaēta is more interested in depicting the movements of the Sun itself as the orb of the day than in giving any account of the yazata. The Niyāyišn and the Yašt dedicated to Hvarə-xšaēta gives a graphic and vivid picture of the Sun's movements, its rising and setting, its power to rout the daēvas of darkness and impurity, but one scarcely notices anything that portrays the spiritual personality behind this great luminary of nature. The physical phenomenon of the Sun is always present before the mind of the writer and the attempt is scarcely made to address the presiding yazata through his visible image, the concrete representative being the direct object of praise and veneration.

Av. Hvarə, Skt. Sūrya, Greek Helios, Latin Sol, is the yazata presiding over the Sun. In the Avesta much importance is attached to the Sun. In the Xaršēt Niyāyišn as well as Xaršēt Yašt, expression is given to the sentiment, which modern science has so fully confirmed, that the sun is the source of light and life, and growth for all the creations, and the purifier of all waters, and that without his genial light and warmth creations could perish. The Sun like the fire, is regarded as a symbol of Divinity and as such an object of reverence. Zaraθuštra in Y. Hā 44.5 says : ' If not Thou, O Ahura Mazdā ! who makes morning, noon and sunset which seem to remind Thy devotees of their duty to offer prayers ? '. It is easy to find in the five daily prayers enjoined on every Zoroastrian a striking resemblance to the similar prayers of Moslems, and in the three referred during the day-time a resemblance to the ' trikālasandhyā ' of the Brahmins. The Sun as the mightiest light is an especial terror to all evil beings, who work in darkness. This Yašt or Niyāyišn celebrates the purifying influence of that great disinfectant without which the world would be exposed to the destructive and dire effects of diverse sorts of ailings and diseases. In the Gāθās or Psalms of Zaraθuštra the Sun is spoken of as a creation of Ahura Mazdā, as also in many places in the Later Avesta. ' Who, if not Thou, O Ahura Mazdā ! has fixed the path of the Sun and the stars ? ' says Zaraθuštra in Y. Hā 44.3. But it seems that in the time of the Later Avesta, a doctrine representing certain grand natural objects as visible form of God, prevailed. For we find in the Yasna Haptanhāiti ( Hā 36.6 ), as follows :

## ẊARŠET NYĀIŚ

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‘Sraētām at̄ tōi kēhrpēm kēhrpām āvāēdayamahi, Mazdā Ahurā ! imā  
raocā, bērēzištēm bērēzemanām, avat̄ yat̄ hvarē avāci’.

‘Of all Thy figures, O Ahura Mazdā ! we acknowledge as the best form,  
the highest of the high, amongst these lights, viz. that which is called the Sun’.

Leprosy is especially regarded as consequence of sinning against the Sun, and Herodotus tells us that persons affected with the disease were not allowed to enter a town. When we consider the supreme importance of the Sun in relation to the world around us, there is no wonder that the Ancient Iranians regarded it as one of the visible forms of Divinity. Accordingly, we find that many of the important festivals of the Zoroastrian Religion are founded upon the Sun’s course on the line of the tropics, and the religious year begins with the point at which the Sun crosses the line of the Equator, Vernal Equinox, which is a festival called the Jamshedi Naoroz. Through the physical Sun the worshipper approaches the real Lord and Life-giver of our system of worlds. As the life-sustainer of the earth, the Sun has been worshipped, the world over, deified as a patent, visible manifestation of the Supreme Power. In India, during *Sandhyā-Vandana*, a mantra is recited, which, when translated, means ‘The Sun is a manifestation of the Supreme, so am I’. The famous *Gāyatri Mantra* handed down to us from the times of the Rg-Veda states : ‘We meditate upon the venerable radiance of the deity Sun. Let it illumine our intellects’. Relics of Sun-worship exist in such diverse countries like Mexico, Egypt, Iran, Southern Europe, North-East America, and Australia. In India, evidence of Sun-worship during the Indus Valley Civilization is available from the seals and pottery of Harappa, Mohenjodaro etc. In Vedic times, the Sun was one of the most prominent deities of worship as is evident from the Vedic Hymns which are recited even today. Especially in the *Rāmāyaṇa* Sun worship is mentioned. The most famous prayer to the Sun, the *Ādityahṛdaya*, which vouchsafes victory in undertakings and freedom from diseases, was taught by sage Agastya to Śrī Rāma for daily recitation, on the eve of his combat with the demon Rāvana. In this prayer the Sun is extolled as the primordial deity with radiant rays, riding in a chariot drawn by seven green horses, the resplendent one, the master of the oceans, the ruler of the earth, the destroyer of darkness, the golden hued giver of light, who rises in the Eastern mountain and sets in the Western hills. Similar ideas are found in Ẋaršet NiYāiś as can be seen from the translation. The Scythian invaders who brought the Maga Sun-priests from Iran were behind the successful spread of this personified cult of Sun-worship. The name Konark which is near Bhuvaneshwar, the capital of Orissa means ‘the angle of the Sun’, derived from Skt. *kona*-angle and *arka* ‘Sun’. Great importance is attached to the Sun as a symbol of the Divine power, governing the entire solar system. In fine the Sun- Hvarē- symbolises sight, light and health.

The Avestan texts generally speak of two distinct orders of the yazatas. They are *mainyava*, ‘spiritual or celestial’ and *gaēθya*, ‘material or terrestrial’. We are not informed what particular yazatas are grouped under each of the two

lasses. However, a very recent gloss in the Pahlavi Version of the Avesta Xaršet NiYāyīšn. Nyāiś explains that the terrestrial yazatas are such as Fire- Ātar, Waters- Arədvi-sūra-Anāhita, the Wind-Vayu, the Sun- Hvarə, the Moon- Māñha, Māh, and the Earth- Zam. These are so called, adds the Commentator, because they can be seen by man, with his eyes, whereas the celestial yazatas are invisible and cannot thus be seen. Hvarə-xšaēta is invoked by his name and his standing epithets are : the immortal- ameša-, radiant- rāevant and swift- horsed- aurvāl-aspa. When the Sun warms with its light, a hundred and a thousand celestial yazatas gather its glory and distribute it upon the earth for the furtherance of the world of righteousness. When the Sun rises up, purification comes unto the earth and unto the stagnant and flowing waters, and unto the waters of the wells and seas, and unto the righteous creation of the Holy Spirit. If indeed the Sun were not to rise up, the demons would destroy all things that are in the seven regions of the earth. Not even the spiritual yazatas would find means of withstanding and repelling them. When the light of Hvarə-xšaēta breaks through the darkness of nights, it drives away not only darkness, but defilement, disease and death. The eleventh day of the month is sacred to Hvarə-xšaēta.

Sūrya is golden-eyed, golden-handed and golden-tongued. Riding in a chariot drawn by seven radiant horses he illumines the earth. His golden arms stretching out to bless all, touch the utmost ends of the sky. Hindu scriptures and mythology are full of hymns in praise of Sūrya Nārāyaṇa, the Sun-God, extolling his qualities as a life-giver, protector and destroyer of evil darkness. In Rgveda I.50.1 it is stated thus :

“ Behold the rays of dawn, like heralds, lead on high.

The Sun, that men may see the great all-knowing God.”

The name Sūrya itself means one who while moving across the heavens creates life and infuses energy in people all over the world. He is the sustainer of all living things, a benefactor of man and a celebrated slayer of demons, whom he destroys with his light. He stimulates the understanding of men and exercises dominion on everything. Sūrya, an important Deity in Vedic times, is even now invoked daily by devout Hindus. The Gāyatri Mantra chanted at dawn calls upon Sūrya to confer his splendour on the worshipper. In a land blessed by sun-shine, where every phase and function of life is dependent on the kindly warmth of the Sun and where his terrible energy is felt in the fierce heat, it is only natural that those who dwell here would pray to win the Sun's favour and placate his warmth.



## Text

*Hvarə-xšaētəm aməšəm rāēm aurvat-aspəm yazamaide. Āat yač hvarə-raoxšni tāpayeiti, āat yač hvarə-raocō tāpayeiti, hištənti mainyavāj̄hō yazatāj̄hō satəmcā hazaiyəmcā. Tač xarənō hanbārayeinti, tač xarənō nīpāra-yeinti, tač xarənō baxšənti zam paiti Ahura-dātām, frādatica ašahe gaēθā, frādatica ašahe tanuye.*

## Translation

We worship the immortal, radiant, swift-horsed Sun. When the light of the Sun waxes warmer, when the brightness of the Sun waxes warmer, there stand the spiritual yazatas, a hundred and a thousand. They gather together that glory, they cause that glory to be sent down and they bestow that glory upon the earth created by Ahura for the furtherance of the world of Truth- Aša, for the furtherance of the material existence of Aša- Truth.

## Notes

*hvarə-xšaētəm*—acc. sg. of *hvarə-xšaēta-* sb. nt. the shining Sun; also the name of the yazata; derived from *hvarə-* Skt. स्वर्-, Pah. खर- Sun, sunshine; cf. Greek helios, Lat. sol and *xšaēta-* from √*xši-* 1) to shine, 2) to rule; 'shining'. Note that Av. word *xšaēta-* means 'ruler, king'; cf. V. IX. 4 Yimō *xšaētō*, 'Yima, the king'. cf. the word *hvarə-darəsō* in V. IX. 4 'having the appearance of the Sun'; Skt स्वर्दूष्. Pah. Ver. खर्शेत.

*aməšəm*—acc. sg. of *aməša-* adj. immortal; derived from *a-* neg. particle, not and *məša-* ppp. from √*mərə-* to die; not mortal. Skt. अमृत-. Pah. Ver. amarg.

*rāēm*—acc. sg. of *rāi- rāē-* Skt. रै- splendour; inst. sg. *raya-* acc. pl. *rāyo* (GAv. ), also *raēsca*; gen. pl. *rayām*. See, Jack. Av. Gram. § 277. p. 81. Barth. (Air. Wb. 1511 ) takes *raēm* as acc. sg. of *rayi-* sb. m. splendour, wealth, magnificence and compares with Skt. rayim. Here it is used for *raēvalītəm*, splendid, radiant; adj. qualifying the noun *hvarə-xšaētəm*. Pah. Ver. *rāyōmand*. Skt. Ver. śuddhimān.

*aurvat-aspəm*—acc. sg. of *aurvat-aspa* 1) adj. swift-horsed; derived from *aurvant-* aourvant. Skt. अर्वन्त्- a) as an adj. 'quick, speedy, brave' b) as a noun 'hero, racer (of horses)' and *aspə-* 'horse'; 2) This word *aurvat-aspa*, sb. m. is the name of the father of king Viśtāspa, the Defender of the Faith. Pah. Ver. arvadasp. cf. Av. *aurvahe* in V. IX. 5, meaning 'quick, speedy, brave'.

*yazamaide*- pr. 1 pl. Ātm. of  $\sqrt{yaz}$ - to worship, to adore, to honour (esp. with sacrifice or oblation) to consecrate; cl. 1; we worship, we adore. Skt. यज्; pr. *yaza-*; pass. *yazyā-*, *yezyā-*; aor. *yazaēta*; ppp. *yaśta*. Pah. Ver. *yazom* ( ideogram *yazbahūnom* ).

*āat̄ yaṭ-* adv. when. Pah. Ver. *aḍak ka*.

*hvarə-raoxšni*- nom. sg. of the comp. *hvarə-raoxšni*- nt. light of the Sun; derived from *hvarə*- Sun and *raoxšni*- light, brilliance, lustre; from  $\sqrt{ruc}$ - 'to be bright, to shine'. Pah. Ver. *rōśn*, 'bright'.

*hvarə-raocō*- nom. sg. of the comp. *hvarə-raocāṇh*- brightness of the Sun, brilliance of the Sun; derived from *hvarə*- Sun and *raocāṇh* sb. nt. brilliance, brightness; from  $\sqrt{ruc}$ - to shine, to kindle, to be bright. Pah. Ver. *Ẋarśet rōśn*. Skt. Ver. *parivesah*, 'halo or lustre round the Sun'.

*tāpayeiti*- pr. 3 sg. Par. caus. of  $\sqrt{tap}$ - to be warm, to grow hot; grows warm, waxes warmer; Skt. तप्. cf. Y. IX.11 *tafsat̄-ca*, impt. 3 sg. Par. of inchoative base *tafsa-* ( $\sqrt{tap}$  + inchoative base suf. *sa-*); grew warm. cf. *tafta-* ppp. of  $\sqrt{tap}$ -, meaning 'grew warm', 'suffered from fever' and *tafnūn*- n. meaning 'fever'. Pah. Ver. *tāpēt̄*.

*hištānti*-pr. 3 pl. Par. of  $\sqrt{stā}$ - to stand; cl. 3; *hiṣta-* is the base; stand. Pah. Ver. *ēstēnd*.

*mainyavāṇjhō*- nom. pl. of *mainyava-* adj. spiritual, celestial, invisible; qualifying the noun *yazatāṇjhō*. Pah. Ver. *mēnōk*.

*yazatāṇjhō*- nom. pl. of *yazata-* sb. m. *yazatas*, worshipful ones, angels; from  $\sqrt{yaz}$ - to worship, to adore. Pah. Ver. *yazdān*.

*satəmcā*- acc. sg. of *sata-* num. a hundred; Skt. शत and *ca-* encl. particle, meaning 'and'. See Whitney Skt. Gram. § 486 b, c. Pah. Ver. *sat-kānak*, 'a hundred-fold'

*hazārəmca*- acc. sg. of *hazāra-* num. a thousand; Skt. सहस्र and *ca-* encl. particle. Pah. Ver. *hazār-kānak*, 'a thousand-fold'.

*taṭ-* nom. sg. nt. of the dem. pron. *ta-* Skt. तद् this, that; for the dem. pron. see Jack. Av. Gram. § 409 p. 117. Pah. Ver. *ān*.

*Ẋarənō*- nom. sg. of *Ẋarənah-* sb. nt. glory, royal splendour. In the Achaemenid Inscriptions it has the form 'farnah' as in the name 'Vindafarna'; Ossetic farn and NPer. farr and xurrah. Prof. Bailey says; "the original primary meaning of *hvarnah*- seems to have been 'a thing obtained or desired', thence 'a good thing, a desirable thing, possessions, good things'. There are two types of glory mentioned in the Av. viz. *kavaēm Ẋarənah-* 'Kayanian glory' and *a-Ẋarəta Ẋarənah-* 'unseizable glory'; cf. Zamyāt Yašt". See Bailey, Zoro-

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astrian Problems in the IXth Century Books, Oxford, 1943. ( 2nd Edn. 1971 ) pp. 1-3, 73-77; from √xar- Skt. स्वर्- to shine. This खरेनह्- खरेनार्जिः has almost exactly the same sense as the तेजस्- of Skt. Literature. See. Y. 60.2. Pah. Ver. खर्रह, ideogram gadman.

*han-*bārāyeinti- pr. 3 pl. Par. caus. of √bar- bərə- Skt. भर्- भर्- to bear, to carry with han- pref. to gather together; they gather together; √bar- pr. (aor.) bar-, bara-, bibar-; pass. bairya-; iter. bārāya-; pft. babar-, bavar-, bawr-; ppp. bərəta-; with pref. apa- to take away, to carry away from ( abl. or gen. ); to deprive of; with pref. ava- to bring ( down ) to ( gen. ), to take away, to carry away to; with pref. ava- and avi- to procure a thing ( acc. ); with pref. ā- to possess, to bring; with pref. upa- to bring, to present to ( dat. ); with pref. us- or uz- to carry off, to take out of ( gen. ); to take from ( abl. ); to offer to ( dat. ); with pref. niś- to take out of ( abl. ), to bring out; with pref. paiti- to offer, to receive at, in ( inst. ); with pref. para- to carry away from ( abl. ); with pref. frā- to bring to, to advance ( dat. or gen. ); to offer to ( dat. or gen. ) with pref. vi- to spread about, to propagate: to remove; to take away; with pref. ham- to gather, to collect. Pah. Ver. ham bārēnd, with a gloss ओ ऐ ग्याक, 'to this place'.

*nipārāyeinti-* pr. 3 pl. Par. caus. of √par- to cross, to reach the other side of; with pref. nī- to send down; they cause to be sent down; cf. nipārayanta in V. 19.26. Pah. Ver. bē rānēnd 'they pass down', with a gloss pat ēvkartakīḥ, 'collectively, unitedly, directly'.

*baxšāyti-* pr. 3 pl. Par. of baxš- to bestow, to grant, to distribute, to apportion; ( from √baj- Skt. भज्- to share, to divide, to allot ); pr. baxš- baxšā-; iter. baxšaya-; with pref. vi- to distribute to ( dat ). Pah. Ver. baxšēnd; ideogram khalakūnd.

*zām-*acc. sg. of zām- zam- sb. f. Skt. धमा- the earth; Greek khamāi, Lat. humi, Russian zemlya, NPer. zamin. The declension of this word is apt to be confounded with that of zyam- Skt. हिम्, 'winter'. For the declension of the word zām- see Jack. Av. Gram. § 318 p. 93. Pah. Ver. zamīk.

*paiti-* prep. governing the noun zam; on, upon. Pah. Ver. pat apar.

*Ahura-đātām-* acc. sg. of Ahura-đāta- created by Ahura; derived from Ahura- God and đāta- ppp. of √dā- दा- to create; created. Pah. Ver. Āhrmazda-dāt.

*frādatica-* inf. from √frād- to further, to increase; in order to further, with a view to increase. This frād- is a secondary form of √dā- with frā- pref. ( Skt. प्र-धा- ) to put forward ( Barth. Air. Wb. 1013 ). Pah. Ver. pat frāc dahiśnih.

*aśahe-* gen. sg. of *aśa-* Skt. अस्त्- Truth, Righteousness; of righteousness, of Truth. Pah. Ver. ān ī ahrādīh.

*gaēθā-* acc. pl. of *gaēθā-* sb. f. being, creature, world; from √gi- ji- to live; esp. with the adj. astvant- corporeal, material. Pah. gēhān.

*tanuye-* dat. sg. *tanu-* sb. f. Skt. तनु- body. For the declension of the word *tanu-* see Jack. Av. Gram. § 271.

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### Text

Āat̄ yaṭ hvar̄ uzuxṣyeiti bvaṭ zəm Ahura-dāt̄am yaoždāθrəm, āpəm tacint̄am yaoždāθrəm, āpəm xayanqm yaoždāθrəm, āpəm zrayanqm yaoždāθrəm, āpəm arzmaeštqm yaoždāθrəm; bvaṭ dqma ašava yaoždāθrəm yā hənti Spəntahe Mainyənūš.

### Translation

When the Sun rises up, purification comes unto the earth created by Ahura, purification unto the flowing waters, purification unto the waters of the springs, purification unto the waters of the seas, purification unto the stagnant water. Purification comes to the righteous creatures who belong to Spənta Mainyu- Beneficent Spirit.

### Notes

*āat̄ yaṭ-* adv. when.

*hvar̄-* nom. sg. of *hvar-* sb. nt. the Sun, Skt. स्वर्- cf. Gāθā Y. 44.3 : खेंग- gen. sg. of खान् which is the Gāthic form of the Later Av. *hvar(ə)*, the Sun. Both these Av. forms seem to be the variants of the same original word and both have cognates in the other I-E. Languages. The cognates of *hvar̄* are Skt. स्वर्, Lat. sol, Greek helios, Pers. xor. The cognates of खान् are Gothic Sunna, Germ. Sonne, Eng. Sun. The Gāthic word खेंग is derived from √xān- to shine, to glow. The खान् would correspond to Skt. √स्वन्- cf. Skt. स्वनित्, 'bright, brilliant', which is an epithet of अग्नि, found in RV. Pah. Ver. खर्शेत.

*uzuxṣyeiti-* pr. 3 sg. Par. of √vaxš- to grow, to increase, to augment; with pref. *uz-* to rise up; rises up. cf. Skt. उक्षयन्त, वक्षयम्; pr. vaxš-, vāxša-, uxṣaya-, uxṣya-; caus. vaxṣaya- to make grow] to cause grow; with pref. aiwi- uxṣaya-, uxṣya-; caus. vaxṣaya- to make grow (the fire); to poke; with pref. us- to grow up, to rise up, to wax up; with pref. frā- to grow, to shoot up (of plants), to make grow up. Pah. Ver. ul aþzayet, with a gloss ē ku ul ayet.

*bvat*— aor. 3 sg. Par. of  $\sqrt{bu}$ - Skt. व्- to be, to become; cl. 1; becomes, arises. Pah. Ver. *bavēt*.

*zqm*— acc. sg. of *zəm*- *zam*- sb. f. the earth. See para 11 above. Pah. Ver. *zamīk*.

*Ahura-đātqm*— acc. sg. of *Ahura-đātā*- adj. f. created by Ahura. Pah. Ver. i Āhrmažd-dāt.

*yaoždāθrəm*— nom. sg. of *yaoždāθra*- sb. nt. purification; derived from  $\sqrt{yaoždā}$ - to purify, to cleanse, to make perfect, to set in order esp. in ritual sense. The stem *yaoždā* itself is a comp. verb made up of *yaoš*- sb. nt. and  $\sqrt{dā}$  (Skt. धा-). The root *dā* is often thus compounded with nouns or with other roots; e. g. 1) *xruždā*- to harden, 2) *ni-žabdā*- to lull to sleep, 3) *pazdā*- to stamp on the ground, 4) *mazdā*- to pay heed to. In Skt. there is only one such example of a word with धा quotable, and that is शद्धा-. See Whitney Skt. Gram. § 1090 and onwards. The  $\sqrt{dā}$ - may have a causal value. See Jack. Av. Gram. § 692 p. 190. cf. the word *yaoždāθrya*- sb. nt (derived from *yaōždātar*- sb. m. 'purifier, cleanser') meaning 'the function of the priest who performs the purificatory rites'; also <sup>2</sup>*yaoždāθrya*- adj. (derived from *yaoždāθra*- sb. nt.) meaning 'he who performs the purificatory rites'. Pah. Ver. *yōšdāsr*. A free translation of the sentence would be 'the earth becomes pure' as is actually given by the different versions.

*āpəm*— acc. sg. of *āp*- sb. f. Skt. अपा, आपः, अपाम्, water, waters; Pah. Ver. *āp*, *āb*; ideogram *mayā*.

*tacintəm*— acc. sg. of *tacintā*- f. ppp. of  $\sqrt{tac}$ - to run, to flow; running, flowing. See Jack. Av. Gram. § 709 p. 195 and Whitney Skt. Gram. § 583-84 Pah. Ver. *tačāk*.

*xayanqm*— acc. sg. of *xayanā*- adj. f. (from *xā-* 'a spring of water') pertaining to the spring or fountain; (the waters) of the spring; its another form is *xāya*- cf. Yt. 8.41 (Tīr Yt. 41) and Y. 68.6 *āpō xāyā*. Prof. Westergaard gives the reading *xānyā*. Here in this text he gives the reading *xānyām* ... *xan*- sb. f. means 'source, fountain, spring, well'. Pah. Ver. *xāník*, with the gloss *āp i bērāy pāk yōšdāsr*, i. e. 'the waters of the well become clean and pure'; *berāy* is an ideogram and its Iranian equivalent is *čāh*. cf. Arabic *bir*, 'a well'.

*zrayanəm*— gen. pl. of *zrayana*- adj. (from *zrayah*- *zrayaŋh*- Skt. ऋयस्-) of the Sea, pertaining to the Sea or lake. Pah. Ver. *pat zrēh*.

*arəmaēštəm*— acc. sg. of *arəmaēštā*- (sometimes written *armaē- štā*) adj. f. stagnant; lit. standing quiet; cf. Av. *armaē-śād*- adj. 'sitting quietly'; derived from *armaē* or *arəmaē*, quiet and *stā-* to stand. Pah. Ver. *armēšt*, 'inactive, infirm'.

*dāma-* nom. sg. of *dāman-* *dāman-* Skt. धामन्- sb. nt. dwelling place, abode, creature, creation' (collectively); from √dā- to create and man- suf. Pah. Ver. dām.

*aśava-* nom. sg. of *aśavan-* Skt. अस्तावन्- holy righteous. For the decl. of the word *aśavan-* see Jack. Av. Gram. § 312-313. p. 91. Pah. Ver. ahrōβ.

*yā-* nom. pl. of the rel. pron. f.; better yōi as this refers to *aśava* *dāma*-collectively; who. Pah. Ver. kē.

*hənti-* pr. 3 pl. Par. of √ah- Skt. असु- to be, to exist; are. Pah. Ver. hēnd.

*Spəntahe Mainyōuš-* gen. sg. of *Spənta-Mainyu-* Good Spirit, beneficent spirit: derived from *spənta-* adj. holy, beneficent, bountiful and *mainyu-* spirit. Pah. Ver. spēnāk mēnōk.

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## Text

*Yeiði zī hvarə noit uzuxšyeiti, aða daēva vīspā mərəncinti yā hənti haptō-karšvōhva; nava-ciš mainyava yazata aŋhava astvainti paiti-drqm nōit paitištām vīdənti.*

## Translation

If indeed the Sun were not to rise, then the demons would destroy all that are in the seven regions of the earth; not at all would the spiritual yazata find support and stability in the corporeal world.

## Notes

*yeiði-* sometimes yeði or yezi, conj. if, in case (conditional). Skt. यदि. Pah. hakar. Pah. Ver. ka, when.

*zī-* adv. indeed, verily, for (orig. asservative, and often so used in Av. as in Skt.). Skt. हि. Pah. Ver. čē; ideogram me man, 'for'.

*nōit-* adv. not. (na+it). Skt. नेत्. cf. naē, naēdā, na, nava. Nōit by itself is much stronger as a neg. and may be rendered 'never'. Pah. Ver. nē; ideogram lā.

*uzuxšyeiti-* pr. 3. sg. Par. of √vaxš- to grow, to increase, with pref. uz-; grows up, increases, waxes up. See para 12 above. Pah. Ver. ul vaxšeý, with a gloss ku hambūn-ič zamān dērtar āyē i. e. 'if he comes up a little later'.

*aða-* GAv. adā, conj. then, and, also, so. Skt. अष or अषा; Pah. Ver. aðak.

*daēva-* nom. pl. of *daēva-* sb. m. name of the false gods, of demons; devils and evil spirits. Barth. ( Air. Wb. 669-70 ) points out that in the Gāθās the word is used together with Usig, Kavi and Karapan to indicate the priests and teachers of the pre-Zoroastrian Faith. These were the most violent opponents of the Prophet Zaraθuštra and they have been denounced by him in Y. 32, 34 and 49. Naturally, therefore, these words acquired an evil significance in later literature, and *daēva* specifically came to mean 'false god' i. e. evil spirit or demon. Pah. Ver. šēdā; Ir. dēv.

*vīspa-* acc. pl. of *vīspa-* adj. all, whole, entire. Skt. विष्प-; Pah. Ver. harvisp.

*mərəncinti-* pr. 3 pl. Par. of √*mərəc-* to destroy; cl.7; Skt. मर्च्- to twist, to torture. About the so-called root *mərənc-* Prof. Jack. ( Av. Gram. § 563 ) remarks that it has "practically become stereotyped as a root according to the a- conjugation by transfer, hence the thematic forms". cf. Y. IX.31 : ahūm-*mərəncō*, 'life-destroying'. Mahrka i. e. 'death, destruction' is cognate; pr. *mərənc-*, *mərənca-*, *mərəncya-*; s-aor. *marəxš-*, *mərəxš-*; with pref. para- to hurt, to ruin; with pref. vi- to destroy. Pah. Ver. *mrančēnd*.

*yā-* nom. pl. of *ya-* rel. pron. which. Pah. Ver. kē.

*hənti-* pr. 3 pl. Par. of √*ah-* Skt. अस्- to be; are. Pah. Ver. hēnd.

*haptō-karšvōhva-* loc. pl. of *haptō-karšvar-* sb. nt. seven regions of the earth; derived from *haptā-* num. Skt. सप्त- seven and *karšvar-* karšvan- region. There are seven regions of the universe according to the Būndahišn called karšvars, Pers. kishwar, Pah. kēšvar. These are 1) *śaniraθa-* in the centre, 2) *Savahī-* to the East, 3) *Arəzahi-* to the West; 4) *Fradādafšū-* and 5) *Vīdādafšū-* to the South, and 6) *Vouru-barəšti* and (7) *Vouru-jarəšti-* in the North. These are described in details in the Pah. Būndahišn. The epithet *bāmi* = shining is often added to the region *śaniraθa*. Pah. Ver. pat haft kēšvar.

*nava-ciš-* nom. sg. of indef. pron. *nava-ci-* no one, none; derived from *nava-*, comp. of *na + vā*, not at all, by no means, in no way and ci- 1) another form of *ka-* interrog. pron. who, which, what. 2) indef. pron. anyone; someone, whoever, whatever. See Kanga Av. Dict. p. 180 under <sup>3</sup>*ci-* and Jack. Av. Gram. § 407. p. 116. cf. *naē-ci*, Skt. नाकि: meaning 'no one, none, nothing'. Pah. Ver. nē-kas.

*mainyava-* nom. pl. of *mainyava-* adj. spiritual, divine, celestial; derived from the noun *mainyu-* spirit; See *mainyavaca* yazata in para 14 below. Pah. Ver. mēnōk.

*yazata-* nom. pl. of *yazata-* sb. m. *yazatas*, worshipped ones, angels.

from  $\checkmark$ yaz- to worship, to adore. Note that this word yazata- Skt. यज्ञत्- is also used as an adj. meaning 'worthy of worship, adorable'. Pah. Ver. yazat.

*aŋhava-* loc. sg. of *aŋhu-* sb. m. the world; sometimes Av. ahu- Skt. असु-; in the world. Pah. Ver. aṄ.

*astvaiti-* loc. sg. of *astvant-* adj. f. corporeal, material; epithet of *aŋhu*, *gaēθā*; derived from *ast-* Skt. अस्यन्-, अस्यिः-; Pah. ast, NPer. astah, meaning 'bone' + *vant*, vat poss. suf. cf. Jack. Av. Gram. § 857 p. 235. Pah. Ver. astōmand.

*paitidrām-* acc. sg. of *paitidrā-* sb. f. support, maintenance; from  $\checkmark$ dērə- to hold, to seize; with *paiti-* pref. Pah. Ver. apar dārišnīh.

*paitištām-* acc. sg. of *paitištā-* sb. f. stability, resistance; from  $\checkmark$ stā with *paiti-* pref. to withstand. Pah. Ver. apar ēstišnīh.

*vīdənti-* pr. 3 pl. Par. of  $\checkmark$ vid- to find, to obtain, to get; they find; pass. to be found; pr. *vīda-*, *vīda-*, *vōivid-*, *vīnad-*, *vind-*, *vinda-*; caus. *vaēdaya-*; pft. *vīvaēd-*; ppp. *vista-*. Pah. Ver. vēnēy.

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### Text

*Yō yazaite hvarə yaጀ aməšəm rāem aurvat-aspm̄ paitištātē təmaṇhqm̄, paitištātē təmasciθranqm̄ daēvanqm̄, paitištātē tāyunqm̄ca hazasnqm̄ca, paitištātē yātunqm̄ca pairikanqm̄ca paitištātē iθyejanhō marašaonahe, yazaite Ahurəm Mazdəm, yazaite Aməšə Spəntə, yazaite haom urvānəm. Xšnāvayeiti vīspe manyavaca yazata gaēθyaca yō yazaite hvarə yaጀ aməšəm rāem aurvat-aspm̄.*

### Translation

He who worships the Sun that is immortal, radiant and swift-horsed in order to withstand darkness, in order to withstand the demons, the progeny of darkness, in order to withstand the thieves and robbers, in order to withstand the wizards and witches, in order to withstand the danger secretly moving, worships Ahura Mazda, worships the Bountiful Immortals, worships his own soul.

He who worships the Sun that is immortal, radiant, swift-horsed propitiates all heavenly and earthly yazatas.

## Notes

*yō-* nom. sg. of ya- rel. pron. m. who; Skt. यः; Pah. kē.

*yazaite-* pr. 3 sg. Ātm. of √yaz- Skt. यज्- to worship, to adore; he worships, he adores; pr. yaza-; pass. yazyā-, yēzyā-, yāēzyā-; aor. yazaēta; ppp. yasta-, iṣṭa-. This word yazaite occurs five times in this para. Pah. Ver. yazēt.

*yat-* nom. sg. of rel. pron. nt. which.

*paitištātē-* inf. or dat. sg. of paitištāti- 'in order to withstand, for the withstanding' with the gen.; derived from paiti- Skt. प्रति- against and √stā- to stand, to stand against, to withstand. cf. synonymous paiti-štātayaēca. Pah. Ver. pat apāč ēstišnīh.

*təmaṇhām-* gen. pl. of təmaṇjh- təmah- sb. nt. darkness; Skt. तमस्. Pah. Ver. ī tōmīkān, 'of the creatures of darkness'.

*təmas-ciθranām-* gen. pl. of comp. təmas-ciθra- of the broods of darkness, of the progeny of darkness; derived from təmah- darkness and ciθra- sb. nt. seed, origin, birth, offspring. The word ciθra- Skt. चित्र, when used as an adj. means manifest, visible, clear. In Av. the word ciθra as sb. means 'appearance, face' (with various shades of meaning, cf. hu-ciθra- 'beautiful' and duš-ciθra- 'ugly'). Its Pah. equivalent is čihr, 'visible form, face' and čihrīk, 'visible'. cf. Manichaean MPer. cyhr, 'face' and 'countenance' and Parth. cyhr(g) 'form, appearance'. Pah. Ver. tom tomīkān.

*daēvanqm-* gen. pl. of daēva- of the demons, of the devils; originally 'the shining one'. This word retains its pristine purity practically throughout the history of Indian languages. But in the Av. the word daēva is never used in its old signification of 'Deity' even in the earliest portions and in the later Av. it invariably means 'demon'. In the Veda, however, we find the word used twice as an epithet of the demons. See notes in para 13 above. Pah. Ver. šēdā- ān, ideogram for Ir. dēvān.

*tāyunāmca-* gen. pl. of tāyu- sb. m. thief; Skt. तायु- स्तायु-; of the thieves; ca- encl. particle = 'and'. Pah. Ver. dūzān, dūz(d)ān.

*hazasṇqmca-* gen. pl. of hazajhan- hazahvan- hazasn- sb. m. robber; derived from hazajjh- hazah- sb. nt. meaning 'violence, force'; √haz- to take possession of, to occupy. cf. Skt. सहते, साह्वान्, सहस्; ca- encl. 'and'. Pah. Ver. stahmakān, staxmakān = oppressor, tyrants. This Av. word is also translated into Pah. by apar- and aparak = 'robber'.

*yātunāmca-* gen. pl. of yātu- sb. m. sorcerer, wizard; Skt. यातु-; of the sorcerers, of the wizards. cf. yāθwām in Y. IX. 18. Pah. Ver. yātūkān.

*pairikanāmca-* gen. pl. of pairikā- sb. f. sorceress, witch; the origin of the word is obscure. Some scholars derive the word from  $\sqrt{par}$ - to seduce, or  $\sqrt{par}$ - to fly. The name is always used in association with yātu- and it seems to apply to the female of this species of evil beings, who seduce and lead astray followers of the Law and of the Zoroastrian Faith. Pah. Ver. parīkān.

*iθyejai]hō maršaonahe-* gen. sg. of iθyejai]-iθyejah maršaona- danger secretly moving; derived from iθyejai]-iθyejah- sb. m. distress, trouble, danger, from *θyaj-* Skt. त्यज्- to destroy, the i before θ is prosthetic. Barth. ( Air. Wb. 1153 ) regards this daēva maršaona or maršavan- as the one who causes forgetfulness and produces back sliding from the truth faith. This phrase is rendered into Pah. by ' sēz nihān rōbišn ', meaning ' destruction, the secret moving '. In the Pah. Texts marša-van is replaced by his sēj, who causes anuihilation ( Gr. Bd. p. 173 lines 11-15 and Bundhahišn 28.26 ) and who brings about misfortune in every house and who is associated with other daēvas. Darm. renders maršaona by ' deadly destruction '. Prof. Jack, interprets it as ' pestilence ', and Dastur Dr. Dhalla as ' decay '; but as the meaning of his name implies he seems rather to have been the daēva who causes forgetfulness, not only of religious duties but also of the obligations of secular life. Prof. Lommel follows Barth. and renders it by ' one who causes forgetfulness '. Pers. Ver. gives sēz i nihān rōbišnīh i. e. ' destruction, secretly-moving'; Skt. Ver. mṛtyurgupta-cāri. This phrase is found to occur in V. 19.1, 2, 43; and Vt. 13.130.

*yazaitē*- See notes above; he worships. Here Pah. Ver. gives yašt bavēt ' has worshipped '.

*Ahurəm Mazdām-* acc. sg. of Ahura Mazdā- Proper Name, Lord Wisdom, name of God in Zoroastrianism; see Kuiper Avestan Mazdā in Indo-Iranian Journal I. 1957 pp. 86-95 and Helmut Humbach, " Ahura Mazdā und die Daēvas " Wiener Zeitschrift für die Kunde Süd- und Ostasiens I. 1957 pp. 81-94 and Mary Boyce in her book " A History of Zoroastrianism " Leiden, 1971 pp. 38-40. Pah. Ver. Āhrmazd.

*Amešā Spəntā-* acc. pl. of Amešā Spənta- Proper Name, Bountiful Immortals, Holy Immortals; here the -ā at the end shows that the form is Gāθic Avesta. These are the six ministers of Ahura Mazdā, who might be compared to the ' Archangels '. They are Vohu-Manō, Aša Vahišta, xšaθra Vairyā, Spənta Ārmaiti, Haurvatāt and Ameratāt. Sometimes the texts mention seven Amešā Spəntas because Ahura Mazdā is counted as one, as it were *primus inter pares*. Pah. Ver. Amhraspandān.

*haom-* acc. sg. of the refl. pron. *hava-* one's own. Skt. स्व-. See Jack. Av. Gram. § 440 p. 125. Pah. Ver. ān i ḫeš.

*urvānəm-* acc. sg. of *urvan-* sb. m. soul, that faculty in man which gives freedom of will to choose good or evil. Pah. Ver. rōθān.

*xṣnāvayēiti-* pr. 3 sg. caus. Par. of √*xṣnu-* to please, to propitiate, to rejoice; See Jack. Av. Gram. § 685. Skt. *kṣnu-*. Pah. Ver. *śnāyēñit* *bevēt*, 'has propitiated, has pleased'.

*vīspe-* acc. pl. of *vīspa-* adj. all, every; Skt. विश्व-; OPer. *vīsa-*; Pah. *visp*.

*mainyavaca-* acc. pl. of *mainyava-* adj. from the noun *mainyu-* spirit, spiritual, celestial, heavenly and ca = and. Pah. Ver. *mēnōk*.

*yazata-* acc. pl. of *yazata-* sb. m. adorable ones; from √*yaz-* to worship. Next in rank to the Amēšā Spēntas come the *yazatas-* angels. About forty only, however, are mentioned in the extant Avesta literature. Several of the *yazatas* have individually consecrated to them a *Yašt*, or hymn of praise, which narrates the nature and functions of its respective genius. Some of those *yazatas* are pre-Zoroastrian and go back to the Indo-Iranian period viz. *Miθra*, *Airyaman*, *Haoma*, *Vərəθraγna*, *Pārəndi*, *Rāta*, *Apām Napāt*, *Ušah* and *Vayu*. The *yazatas* impersonate abstract ideas and virtues, or concrete objects of nature. The Avestan texts generally speak of two distinct orders of the *yazatas*. They are *mainyava-* 'spiritual or celestial' and *gaēθya-* 'material or terrestrial'. A very recent gloss in the Pah. Ver. of the Av. Ẋarşet NiŶaiś- NiŶayeš explains that the terrestrial *yazatas* are such as Fire, *Ardvī Sūra*'s waters, the wind, the Sun, the Moon and the Earth. They are so called, adds the Commentator, because they can be seen by man with his eyes, whereas the celestial *yazatas* cannot thus be seen. cf. The Nyāishes or Zoroastrian Litanies by Dastur Dr. Dhalla, New York 1908 p. 35. Pah. Ver. *yazat*.

*gaēθyaca-* acc. pl. of *gaēθya-* adj. from the noun *gaēθā*, 'world, worldly, material, corporeal'; *ca-* encl. particle, 'and'. Pah. Ver. *gētēy*.

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### Text

*Yazāi Miθrəm vouru-gaoyaoitīm hazaṇra-gaošəm baēvara-cašmanəm. Yazāi vazrem hunivixtəm kamərədē paiti daēvanqm. Miθrō yō vouru-gaoyaoitiš. Yazāi haxədrəmca yał asti haxədranəm vahištəm antara māñjhəmca hvarəca.*

### Translation

I shall worship Miθra, the Lord of wide pastures, of a thousand ears and ten thousand eyes.

I shall worship ( thy ) mace well- flung down, O Miθra, the Lord of wide pastures ! against the skulls of the demons.

And I shall worship that friendship between the Moon and the Sun which is the best of all friendships.

### Notes

*yazāi*— pr. subjv. 1 sg. Ātm. of  $\sqrt{yaz}$ - to worship, to adore; I shall worship, I shall adore. Pah. Ver. *yazbahunēt*, ideogram Ir. *yazēt*, ‘ he worships ’.

*Miθrəm*-- acc. sg. of *Miθra*- Proper Name, *yazata Miθra*; Skt. मित्र-. The Avestan *Miθra* is also associated with the Sun. The Avestan common noun *miθra* means ‘ pact, covenant, contract, promise ’. A. Meillet ( Le dieu Indo-iranian Mitra, Journal Asiatique 1907 p. 143–159 ) points out : “ the contract was in principle a religious act, encircled by prescribed ceremonies, made with certain rites; and the words which accompanied it were not of simple individual undertakings; they were those of formulas endowed with a force of their own, which would by virtue of this inner potency, turn back against any man who should transgress them ”. He suggested the derivation of *Miθra* from an I-E. verbal base \**mei* to exchange. In Sanskrit the common noun *mitra* means ‘ friend ’ and not covenant. The fact that the Persian has a word ‘ *mehr* ’ meaning ‘ loving kindness, friendship ’, taken in connection with Skt. *mitra* ‘ friend ’. The longest of the Avestan *Yašt*s is dedicated to *Miθra*, known as *Mihr Yašt*- *Yašt X*. The description of *Miθra* in the *Yašt* gives a graphic and vivid picture of the character of the pre-Zarathuštrian divinities that came to be worshipped in Iran; *Miθra* presides over the light that radiates from the Sun. As the harbinger of light and herald of the dawn *Miθra* precedes the rising Sun on the summits of mountains. Hence *Xaršet* and *Mihr Niyahyains* are recited together during the three periods of the day. *Miθra* is the inveterate enemy of falsehood and lie. He is a war-divinity. See Ilya Gershevitch “ The Avestan Hymn to *Miθra*, with Introduction, Translation and Commentary, ” Cambridge; 1959. Also cf. the paper on “ Remarks on the Avestan Hymn to *Miθra* ” by Prof. F. B. J. Kuiper in IIJ Vol. V. 1960 No. 1 pp. 36–60 and Prof. Paul Thieme’s article “ Remarks on the Avestan Hymn to *Miθra* ” in BSOAS Vol. XXIII pt. 2.

*vouru- gaoyaoitīm-* acc. sg. of *vouru-gaoyaoiti*- adj. lord of wide pastures; lit. having wide cattle-pastures; derived from *vouru-* Skt. वृ- wide, extensive, broad, spacious and *gaoyaoiti*- Skt. ग्यूति- cattle pasture. Pah. Ver. *fra᷍-gōyōt*, which is further explained by the Pah. Comm. thus : ē ut-aś frā᷍-gōyōtih ē ku ka ēvtāk pat daś ūyēt matan ut ūtan patrās ī Mihr, i. e. ‘know that his being of wide pastures is this that when it is possible to come and go alone in the forest, it is on account of Mihr yazat. See H. W. Bailey, TPS. London, 1954 p. 138 on the etymology of the word *gaoyaoiti*. cf. the following words with *vouru* - : 1) *vouru-kaša-*, with wide-extending inlets’ 2) *vouru-jarəsti*, ‘name of the North-East region of the world’; 3) *vouru-doiθra-* ‘whose eyes are far-looking’; 4) *vouru- barəsti-* ‘name of the North-West-region of the world’.

*hazajra-gaośam-* acc. sg. of *huzajra-gaośa-* adj. having a thousand ears; Skt. सहस्रोषः-; derived from *hazajra-* num. Skt. सहस्र- a thousand and *gaośa-* ear from √guś- to hear, to listen; cf. GAv. gēuśā- sb. m. Having a thousand years means whose (i. e. Mihr’s) auditory sense is as powerful; as 1000 ears taken together. Pah. Ver. *hazār-gōś* = “having a thousand ears” which is further explained by the Pah. gloss : ut-aś hazār-gōśih ē ku ēvak hazār yazat apāk gūmārt ēstēnd, kē o Mihr gōbēnd ku ēn-ič aśnav ut ān-ič aśnav Mihr hač dō gōś hamāk asnavēt, i. e. “and his having a thousand ears is this that a thousand yazats are entrusted to him who speak to Mihr : just listen to this and listen even to that”; Mihr listens to all with his two, ears”.

*baēvarə-caśmanəm-* acc. sg. of *baēvarə-caśman-* adj. having ten-thousand eyes; derived from *baēvarə-* (also *baēvan*) ten thousand and *caśman-* sb. nt. eyes; cf. Skt. चक्षुम्- Pah. Ver. *bēvar-čaśm*, which is commented upon thus : ut-aś bēvar-čaśmih ē ku-ś bēvar yazat apāk gūmārt ēstēnd, kē o Mihr gōbēnd ku ēn-ič vēn ut ān-ič vēn <bē> Mihr yazat hač dō čaśm hamāk vēnēt; ē rād hažār-gōś ut bēvar-čaśm guft ēstēt, meaning, “his having ten thousand eyes is this that ten thousand yazats (i. e. angels) are entrusted to him, who speak unto Mihr : ‘just look at this and look likewise at that’; but Mihr looks at all with his two eyes; for this reason he is called ‘of a thousand ears and ten thousand eyes’.”

*vazrəm-* acc. sg. of *vazra-* sb. m. club, mace; Skt. वज्र- Pah. Ver. *vazr-* a mere transcription of the Avesta.

*hu-nivixtəm-* acc. sg. of *hu-nivixta-* adj. well-flung down; well aimed at; derived from *hu-* Skt. सु- good, well and *nivixta-* ppp. of √vij- with ni- pref. to swing, to hurl, to throw; cf. Av. vaēl- sb. m. Skt. वेग-, smiting, stroke and

Pah. wēxtan, 'to swing, to throw, to brandish'. Ilya Gershevitch translates "easily brandished", "well- brandished". Pah. Ver. 'huvixt' correctly read by Barth. ( Air. Wb. 1832 ). Text gives the reading hunihām, hunixām, a corrupt transcription of the Av. word. Pah. Ver. further explaines the word thus : hu-nihāmīh-aś ē ku bāstān ētōn dārēt mēnōkīhā bē šavet ut vinās-kārān pātfrās bē kūnēt ut menōkīhā apāč ṭ kantīr āyēt, meaning 'know that its being well-flung is this that he always holds it (the mace) in such a way that it goes out invisibly and inflicts punishment upon the sinners and returns back invisibiy to its sheath. Note that this Av. word occurs here in this text and in Mihr Yašt- Yt. X- paras 40 and 132.

*kamərəðe-* loc. sg. of *kamərəða-* sb. nt. lit. what a head; comp. with an interrog. pron. as first component expressing a depreciation; cf. Skt. मूर्धन्; head of daēvic beings. Av. employs the word *val'dana-* the head of Ahuric beings. Pah. Ver. *kamīl*. Here loc. sg. is used in the sense of loc. pl.

*paiti-* 1) prep. on, upon, against. Skt. प्रति- 'to, at, for'; OPer. patiy; Pah. pat. 2) verbal pref. 3) sb. m. 'master, lord'; e. g. *aēθra-paiti-* 'chief of the misson'; *nmānō-paiti-* 'lord of the house'; Skt. पति-; Pah. pat; NPer. bad. Here the word is used as a prep. governing the noun *kamərəða*.

*daēvanām-* gen. pl. of *daēva*, sb. m.; of the daēvas, of the demons. See notes above.

*Miθrō yō vouru-gaoyaoitiś-* nom. sg. of *Miθra ya vouru-gaoyaoiti-* Miθra the lord of wide-pastures. This is used either in the sense of voc. sg. or in the sense of the gen. sg. I translate the sentence alternatively thus : I worship the mace of Miθra, the lord of wide-pastures, well-aimed against the skulls of the daēvas- demons. If the phrase is taken in the voc. case, then translation will be : Oh Miθra, the Lord of wide-pastures. Pah. Ver. rightly translates ī Mihr ī frax-gōyōt, 'of Mihr, the Lord of wide-pastures'. Hence the correct text will be : *Miθrahē yō vouru-gaoyaoitōś*.

*haxəðramca-* acc. sg. of *haxəðra-* sb. nt. friendship, association; from √hac- Skt. सच्- to accompany, to associate. Dr. Ilya Gershevitch gives a long note on the word *haxəðra* in his book 'The Avestan Hymn to Mithra' pp. 226-229. He remarks : In Yt. 17.6 Aši safeguards *haxəðra* for the house of the pious Zoroastrian, as Rašnu does in the present case; *hu-baorīdiś baodaite nmānām, yejhe nmāne ašiś vaŋuhī sūra pāda nidaθaite āgrōmaitiś darəlāi haxəðrāi*, 'well-scented is the house (of him) in whose house the good Aši strong(ly) sets her feet, watching over long *haxəðra-*'. In the identification of the meaning of *haxəðra-* insufficient attention has been paid to Yt.

6.5; there the word occurs in a sentence which happens ( see infra ) to be preceded by an invocation of Miθra and his mace :

*yazāi miθrəm vouru. gaoyaoitiṁ  
 hazaṇra- gaoṣəm baēvarə cašmanəm  
 yazāi vazrəm hunivixtəm  
 kamərəde paiti daēvanəm  
 miθrō yō vouru-gaoyaoitiś  
 yazāi haxədrəmca yač asti  
 haxədranqm vahištəm  
 antarə māṇhəmca hvarəca.*

' I will worship grass-land magnate Miθra, thousand-eared, ten thousand-eyed. I will worship the mace which is well-brandished on the evil head(s) of the daēvas ( by him ) who (is) grass-land magnet Miθra ! I will also worship the haxədra between the Moon and the Sun which is the best of the haxədras ' ... One would find more acceptable Lommel's ( and Darmesteter's ) rendering ' ... das Bündnis ( Da ' amitié ' ) das das beste Bündnis ist, ( das ) zwischen Mond und Sonne ', if either friendship, or communion, or a pact could easily be imagined to have existed between the Moon and the Sun. ' Pact ' moreover, takes us too far from the meaning of hak- ' to follow ', of which haxədra- is an abstract noun; this obvious etymology makes it clear that the relation here envisaged between the two luminaries is that of mutual ' succession '. ' Succession ' in the sense of ' line of successors, heirs, descendants ' is also the immediately convincing meaning of haxədra- in all other passages, and one which satisfactorily accounts for its frequent epithet darəYa- ' long '. This meaning, which implies a collectivity of successors for each house, which is thus to be blessed, also accounts for the use of the plural in Yt. 13.30, where the Fravašis are said to be ' the best to be dwelt with for long successions ' ( darəYaēibyō haxədraēibyō upa-šitē vahištā ).

By using haxədra- with first of two connotations which the word has in common with English succession (1) a following in order (2) collectivity of successors, while in all other Av. passages the second connotation is found, the author of Yt. 6.5 enables us to recognize the meaning of the word. A misunderstanding can now be dispelled, whose origin is to be traced to popular etymology : the Pahlavi commentators, imagining that haxədra- belonged to haxi- ' friend ', translated both by the same word hambrāt. See the word haxədranqm, gen. pl. in this para.

*antarə*—prep. between, among. Skt अन्तः. Pah. andara॒.

*māñjhəmca-* acc. sg. of *māñha-* māh- sb. m. moon, also deified, month-Skt. मास्. Transfers to the a-decl. occur; e. g. nom. sg. *māñhō-* Yt. 10.142; dat. sg. *māñhāi*; gen. sg. *māñhahē* besides *māñhō*. See Jack. Av. Gram. § 355 p. 102. Pah. Ver. *māh*.

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## Text

*Ahe raya ḫarənañhaca*  
*təm yazāi surunvata yasna*  
*Hvarə-xšaētəm aməšəm raēm*  
*aurvat-aspəm zaoθrābyō.*  
*Hvarə-xšaētəm aməšəm raēm*  
*aurvat-aspəm yazamaide.*  
*Haomayō-gava barəsmana*  
*hizvō-dañhañha məθraca-*  
*vacaca ūaoθnaca zaoθrābyasca*  
*arš-uxdaēibyasca vālžibyō.*  
*yēñhē hātəm ... yazamaide.*

## Translation

On account of his splendour and glory, I will worship him, the immortal, radiant and swift-horsed Sun with the audible Yasna and with libations.

We worship the immortal, radiant and swift-horsed Sun with milk mixed with Haoma-juice, with the barəsman, with the wisdom of the tongue, with the Holy spell, and with word, and with deed and with oblations and with rightly spoken words.

## Notes

*ahe-* gen. sg. of dem. pron. stem *a-*. The Gāthic Av. form is *ahyā*. The variants *ajhe* and *aiñhe* are also found. Skt. अस्य. See Jack. Av. Gram. § 422. p 120. Pah. Ver. *ān i öy*, i. e. 'his'.

*raya-* inst. sg. f. of *raē-* radiance, splendour; from *√rā-* Skt. रू- to shine; with the splendour, with the radiance. Pah. Ver. *ray*.

*ᜒarənañhaca-* inst. sg. of *ᜒarənañh-* *ᜒarənah-* sb. nt. glory; from *√xar-* Skt. स्वर्- to shine + *añh*, ah, noun suffix; especially *kavaēm ṣarənō* 'the Kayanian glory', a divine light or halo supposed to be possessed by kings. See Jack. Av. Gram. § 941. For full details on the word *ᜒarənah-* see Bailey Zoroastrian Problems in the IX Century Books, Oxford, 1943 (First Edn.), 1971 (Second Edn.) pp. 1-51. Pah. Ver. *ᜒarrah*; ideogram gadman.

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*təm-* acc. sg. m. of the third per. pron. Skt. तम्; him. See Jack. Av. Gram. § 394, 395, 396. p.113. Pah. Ver. pat अन्, with a gloss pat देन dastōbar i. e. 'through the Dastōbar of the Religion'.

*surunvata-* inst. sg. m. of surunvant-; pr. part. Par. of √sru- Skt. शु- to hear, to listen; cl. 5; audible, i. e. properly intoned, 'famous' ( Kanga ); Skt. शूचता. See Jack. Av. Gram. § 709 p. 195 and § 821 p. 226. Pah. Ver. pat निर्वाक्षिणोमन्द.

*yasna-* inst. sg. of yasna- sb. m. worship; from √yaz- to worship; Skt. यज्-; with the yasna, through the worship.

*zaoθrābyō-* abl. pl. of zaoθrā- sb. f. libations, oblations; from √zu- to invoke; Skt. होत्रा. The word is especially used in the sense of offering of milk or consecrated water etc. cf. Av. zaoθrō-barā- adj. 'offering oblations'. Pah. Ver. pat zōhr.

*yazamaide-* pr. 1 pl. Ātm. of √yaz- Skt. यज्- to worship, to adore; we worship, we adore. Skt. यजामहे. This word is very frequently used in the Av. prayers. Pah. Ver. yazom = 'I worship'.

*haomayō-gava-* inst. sg. of the comp. haomayō-gao- sb. n. with the milk mixed with Haoma-juice; the comp. form is composed of haomaya- adj. and gava- inst. sg. of gao-. In the comp. a is substituted into ओ. Hence the phrase haomayō-gava-.

Various scholars have read this word in various ways :— Some read haoma, others haomaya, again another group haoma यो. It is due to the absence of a hyphen (-) between haomayō- and gava in the various editions edited by various scholars like Prof. Geldner, Westergaard, Anklesaria that has given rise to such conjectures. The function of a hyphen or dash is to indicate that this expression is a compound word. Ervad K. E. Kanga ( Av. Dict. p. 565 ) derives the word haomayō from the adjectival form haomi and takes it as nom. pl. of haomi and translates the word by ' those who perform the Haoma Ceremony '.

Prof. Barth. ( Air. Wb. 1735 ) says that the expression haomayō is taken here as loc. for inst. sg. from an adj. form a stem haomayu-. See Reichelt Elem. § 426. Dr. Ilya Gershevitch was the first scholar to give the correct form and he says " haomayō gava is best explained as instr. of a compound haomayō-gav-, in which the first part is the compound form of \*haomaya ( from \*haomya- in accordance with Bth. GIP I. 155-11 ) 'haoma- ish'. The compound accordingly means ' haoma-ish milk = milk with an admixture of haoma-' . More simply one might have said \*haomō-gav- 'haoma-milk'. A close parallel is provided by aspya-payah- ' mareish milk = mare's milk ', which we find instead of the expected \*aspa-payah- . . .

There is thus no need to fall back with Bth. on a strange adj. haomayū-, of which haomayō would be the loc. used instead of the instr." ... "haomayō gava is interpreted by Thieme, ZDMG, 1957, 75 sq. as wrongly divided haoma \*yaogava with -ao changed to -ō in final position. The new word representing an older \*yava-gv-a 'barley milk', would be closely related to OInd. yavāgū. This is a very ingenious suggestion, but it does not require the assumption that the original reading had been tampered with. Moreover, barley-milk is not otherwise mentioned in the Avesta, whereas the blending of Milk and haoma- is well-known Zoroastrian practice ( cf. Bth; Wb; s. vv. raēθwiškara- and 5gav. II, 3 ). Different again is K. Hoffmann's analysis, against which Thieme has raised valid objections, of haoma yō gava as 'with haoma- (instr.) which (nom.) (is [mixed]) with milk (instr.)', MSS, 8 (1956), 23. " (Avestan Hymn to Mithra, Cambridge. 1953 p. 163 and p. 322).

*barəsmana-* inst. sg. of bsrəsman- sb. nt. barəsma, barsom, the sacred twigs used by the Parsi priests at their religious ceremonies. They are first laid out and then tied up in bundles. The number varies according to the ceremony to be performed. Now a days brass or silver wires are used in place of the twigs. The phrase 'barəsman star' recalls the वृहेषः स्तु of the Vedas and probably these are philologically identical. Pah. Ver. pat barsom.

*hizvō-daijhaŋha-* inst. sg. of the comp. hizvō-daijhaŋh- sb. m. with the wisdom of the tongue, with the skill of the tongue; derived from hizva-hizu- Skt. जिहा, 'tongue, speech' and daijhaŋh- Skt. दंस्, 'skill, wisdom' from √dāh- to be wise, to be instructed; cf. Av. dahišta- adj. superl. of dahma- adj. Skt. दंसिष्ठ, 'wisest'. Pah. Ver. ūzvān- dānākīhā.

*māθraca-* inst. sg. of māθra- sb. m. holy spell, formula of prayer; Skt. मन्त्र-; derived from √man- to think and it has been defined as formulated meditation, the utterance which was the instrument of thought. The Mantra or māθra accompanied ritual; an inspired priest would compose such utterances or spells. In the Vedic idiom he was मन्त्रकृत्, a mantra-maker, one who enunciated the mantra 'well-fashioned from the heart'-द्वा आ सुतष्म् RV. 2.35.2 - which others would recite after him. A phrase in the Gāθās zərədācā manāŋhācā i. e., by means of heart and thought indicates that the same was true for the ancient Iranians, the heart being conceived as the seat of thought मनस्- Vedic has also an adj. मन्त्रिन् i. e. 'knowing the mantras, and the Prophet Zarathuštra uses often an Iranian equivalent māθran of himself. cf. Barth. Air. Wb. 1179. The māθras should be properly uttered so that the rituals which they accompanied should be entirely effective. Pah. Ver. mānsr.

## ŠARŠET NYĀIŠI 16.

*vaca-ca-* inst. sg. of vac- vāc- sb. m. word, speech, voice; from √vac- to speak, to say, to announce; saying, formula, prayer. Skt. वाच्- f.; nom. sg. vāxś; acc. sg. vācēm, vācim; inst. sg. vaca; gen. sg. vacō. inst. dat. abl. du. vāzibyā; nom. pl. vācō, vaca ( ending a- ); acc. pl. vācō, vacasca, vāca; dat. abl. pl. vāzibyō; gen. pl. vacām ( See Jack. Av. Gram. § 285 p. 83 and Whitney Skt. Gram. § 391 ). Pah. Ver. goβišn, with a gloss avistāk.

*šyaoθna-ca-* inst. sg. of šyaoθna- šyaoθana- sb. nt. action, deed, work, activity; cf. Skt. शैत्न- enterprise; from √šyu- ū- to move, to strive; ca = and. Pah. Ver. kunišna, 'deed, action', with a gloss kār pat yazišn i. e. 'ritual acts in the worship or in the Yasna Ceremony'.

*zaoθrābyasca-* inst. pl. of zaoθrā- sb. f. libations, votive offerings, See the word zaoθrābyō above. Pah. Ver. zōhr, with the gloss āśnāk, 'known, familiar.' Pah. commentator says that this word zōhr is so well-known and familiar that it needs no comment.

*aršurvdaēibyasca-* abl. pl. of aršuxdā- ērēzuxdā- adj. rightly-spoken, truely-spoken; derived from arš- ērēz- ( sometimes ērēš- ) rightly, truely and uxda- ppp. of √vac- to speak; spoken, uttered; ca = and; Pah. Ver. ān-ič-i-rāst.

*vāzibyō-* abl. pl. of vāc- sb. m. word, speech. See the word vaca-ca above.

*Prayer Yējhē Hātam-* For translation and notes see V. X.21. I give below the translation of Prof. Taraporewala which was left out.

"( That man ) among those-that-are, of whom Mazda Ahura through ( his ) righteousness knoweth ( that he ) verily ( is ) better as regards acts-of-worship- ( and those women ) too of whom ( Mazda Ahura knoweth likewise)- ( all such ), both men and women, ( do ) we revere ". I may add here the Pah. Ver. of Yējhē Hātam Prayer with its translation for the sake of comparison.  
 'kē hač hastāu ētōn pat yazišn apar vēh [ kū yazišn ān vēh Ōhrmazd xatađ kūnēt ] Ōhrmazd ākās hač ahrāđih apākīh čikāmičē [ ku čikāmičē kār ut kirpak pat mozd ut Ōhrmazd pātdahišn ākās hač ahrāđih dahēt ]. Hanjamānikān narān ut nārikān yazōm [ Amhraspandān ], 'whoso among the existing ones is thus supremely better in the worship [ i. e. that yasna is better which he performs ( in honour of ) Ōhr-Mazd the Lord ]; Ōhrmazd is aware of anything whatever with the help of righteousness [ i. e. Ōhrmazd, cognisant through holiness bestows reward and recompense of any duty and meritorious deed whatever ]; and I revere both males and females relating to the congregation [ i. e. the Holy Immortals ]. '

## Ātaś Nyāeś

### Introductory Remarks

Ātaś Niyāeś or Niyāyiś is wholly borrowed from Yasna Hā 62 except the introduction and the refrain. In the Ātaś Niyāyeś, the Zoroastrian Prayer to fire, fire is invoked as worthy of worship, worthy of veneration, in the abodes of men. Texts and tradition and practice show that the hearth fire remained an object of cult for Zoroastrians even after Ātaś Varharān and Ātaś Ādarān are established. Practically on the days Ardibehesht, Ādar, Srōś and Behrām Zoroastrians are enjoined to visit these Fire Temples and offer prayers to the Fire by presenting sandal-wood pieces and incense ( baoiṣi ). Fuel dry, exposed to light and pure incense ( baoiṣi ) should be given to it. The fire of Ahura Mazdā gives command to all for whom he cooks the evening and morning meal. From all he desires a good offering and a wished-for offering and a devotional offering. The fire needs the service of ‘ one of full age ’, ‘ instructed ’. It is stated in the Ātaś Niyāyiś thus : “ Fire looks at the hands of all who pass by : what does the friend bring to the friend, the one who goes forth to the one who sits still ”.

The Indo-Iranians depended upon fire for light, warmth and cooked food. To this day, worship of the water, the very source of life, is deeply ingrained in Zoroastrians and the offerings are regularly made to the house-hold well or the nearest stream, sea or river. Then if that one brings unto fire either fuel rightly brought, or Barəsman rightly spread, or the Plant Hadhanaepata, to him, in fulfilment of his wish, the fire of Ahura Mazdā, propitiated, unoffended, gives a blessing in the following strain :

May a flock of cattle attend upon thee !  
 May a multitude of men attend upon thee !  
 May an active mind and an active spirit attend upon thee !  
 Mayest thou live with a joyous life those nights that thou wilt live !

Ātar or fire corresponds to the Vedic Agni. The Prophet of Iran found the Cult of fire already established in Iran, when he entered upon his divine mission. Of all the elements, he raised fire, or light, to a place of the highest distinction in his Faith. Light in its various manifestations is emblematic of Mazdā. The Iranian word for fire as well as for the yazata presiding over fire is Ātar. Among both the Indians and the Iranians, fire occupies the central position in all rituals. The priest who tended the fire is known by a common name among both the peoples - atharvān and āfravān, literally meaning ‘ one who tends fire ’. A litany is composed in honour of Ātar. The ninth month of the year and the ninth day of the month are named after Ātar. Ātar is most frequently styled the son of Ahura Mazdā in the Younger Avesta texts. Aśa Vahiṣṭa's

## ĀTAŠ NYĀIŚ

association with the fire continues and they are often mentioned together. As the holiest symbol of his faith, the house-lord prays that the sacred element may ever burn in his house. The Avestan works refer to the *dāitya gātu* 'proper place' for the fire, and the Old Persian Inscriptions speak of the *āyadānā* as the place of worship. The bas-relief sculpture at Naqš-i Rustam over the royal tomb shows an altar with fire on it. Ātar is both the genius of fire and the element fire itself. As the fire dwells in every house, he is constantly spoken of as the lord of the house in the Rgveda. The two concepts are often so mixed up together that it becomes difficult to distinguish between the blazing fire burning upon the altar and the yazata that personifies it. The householders pray that the fire may ever burn and blaze in their house. In the NiYāiśn to the fire, the faithful are enjoined to feed the fire with fuel that is dry and well-exposed to the light,

Ātar is invoked to grant well-being and sustenance in abundance, knowledge, holiness, a fluent tongue, comprehensive, great and imperishable wisdom, manly valour, wakefulness, an innate offspring worthy to sit in the assembly and work for the renown of his house and village, town and country and for the glory of his country, name and fame in this world, as well as the shining, all happy Paradise of the righteous. Whoso does not treat the fire well displeases Ahara Mazdā. Prophet Zaraθuštra blesses King Vištāspa that he may be as resplendent as the fire.

Ayra Mainyu has created the inexpiable crime of burning or cooking nasāk-dead matter, and the Vendidād enjoins capital punishment for those who commit it. Vide Vendidād 8.73,74. We are informed that the Iranians considered it a mortal sin to defile fire by blowing it with the mouth or by burning dead matter over it.

In the Yasna Haptāñhāiti i. e. the Yasna of the Seven Chapters the Sun and the light of day are described as the visible form of Ahura Mazdā, and in the later Yasna the Sun is said to be His eye. The Prophet Zaraθuštra established the fire as the symbol of Truth and made it the focal point of his cult. The second chapter of the Yasna Haptāñhāiti ( Y. 36 ) is dedicated to the fire, and it is through the fire that Ahura Mazdā is approached by his worshippers. In this chapter, para 3 the author says : ' As fire thou art a joy to the Wise Lord, as the Most Beneficent Spirit art thou a joy to him- for this is thy most efficacious name. The cult of the hearth-fire was common to the Indo-Iranians and it goes back to remote pre-history. Traditionally Zoroastrians have kept ever-burning hearth-fires. For Iranians fire was connected with justice and with Aša. Hence the Zoroastrians style the fire Ardi-behešt- Aša Vahišta and the prayers are offered in the presence of fire by the Zoroastrians. The daily prayers of the Zoroastrians regularly include the Ātaš NiYāiśn. Fire-worship forms one of the most prominent features of the Zoroastrian Religion. The characterization of Parsi Zoroastrians as fire-worshippers is quite old, as fire played an important role in Zoroastrianism. Ātar is at once an element and a divine being. Like Vedic Agni who bears the epithet *anala* 'the insatiable', Iranian Ātar requires

perpetual and permanent care, and it was regarded as a terrible sin and offence to allow the sacred fire extinguish in one's house or in the Fire Temple. Yasma 62 emphasises not only the necessity for proper dry fuel and incense, but also the need of proper care by a qualified member of the religious community, whose principal duty is to tend the fire of the hearth and of the Fire-Temples, to please and propitiate the Ātar yazata with baoīṣi- incense and fragrance and to nourish him with offerings.

Another important and indispensable function of fire was its use in judicia proceedings in regard to oaths and ordeals. Vide Raśnu Yaśt -Yaśt 13. Oaths and covenants are solemnized over the sacred element, fire. Ordeals of molten metal appear to have enjoyed great favour also.



**Text**

*Yasnāmca vahmāmca huberatīmca ušta-bərətīmca vantā-bərətīmca  
āfrināmi tava ītarś puθra Ahurahe Mazdā. Yesnyō ahi vahmyō, yenyō buyā  
vahmyō nmānāhu mašyākanām. Ušta buyāt ahmāi naire, yas-θwā bādā frāya-  
zāite aēsmō-zastō barəsmō-zastō gao-zastō hāvanō-zastō.*

**Translation**

I bless unto thee, O Fire, Son of Ahura Mazdā ! the worship and praise, the good offering, the wished-for offering, the devotional offering. Thou art worthy of worship and worthy of praise. Mayest thou be worthy of worship and worthy of praise in the abodes of the people ! May there be happiness unto that man, who will verily worship thee, with fuel in hand, with Barsom in hand, with milk in hand and with mortar ( and pestle ) in hand !

**Notes**

*yasnāmca*— acc. sg. of *yasna-* sb. m. worship, prayer, act of worship, sacrifice; from  $\sqrt{yaz}$ - to worship, to consecrate; Skt. यज्; ca- encl. part. meaning ‘and’. Pah. Ver. *yazišn*.

*vahmāmca*— acc. sg. of *vahma-* sb. m. adoration, veneration, praise; from 2 $\sqrt{van}$ - to win; 1 $\sqrt{van}$ - to excel, to surpass; to conquer, to overcome, to vanquish; 2 $\sqrt{van}$ - (Skt. वन्) to win; with pref. ni- to win, to get possession of (Barth. Air. Wb. 1404). Prof. Jack. derives the word from  $\sqrt{vaf}$ - to pray; cf. *ufyemi* in Y. 26.1 and Kanga derives from  $\sqrt{vajh}$ - Skt. वस्- to love, to revere. This is chiefly found in the oft repeated formula in the Avesta *yasnāica*, *vahmāica*, *xšnaoθrāica*, *frasastayaēca*. Pah. Ver. *niYayišn* with a gloss *a-gumāk zōhr* i. e. ‘(offered with) pure libations’.

*huberatīmca*— acc. sg. of *huberati-* sb. f. good offering; derived from *hu-* Skt. सु- good + *bərəti-* abst, noun f. from  $\sqrt{bərə}$ - Skt. भर- to bear, to carry + *ca*, meaning ‘and’. Pah. Ver. *hubarišnih*.

*ušta-bərətīmca*— acc. sg. of *ušta-bərəti-* sb. f. wished for offering, desired offering; derived from *ušta-* ppp. of  $\sqrt{vas}$ - to wish, to desire and *bərəti-* offering, gift. The term *ušta-* is 1) adv. ‘according to one’s will, ‘according to one’s desire, loc. sg. of *ušti-*’); 2) as sb. ‘fortune, hail, happiness’. Pah. Ver. *nēvak-barišnih*.

*vantā-bərətīmca*— acc. sg. of *vantā-bərəti-* sb. f. offering of respect or homage; derived from *vantā-* sb. m. praise, homage from  $\sqrt{van}$ - to wish and *bərəti-* ‘offering’. There is another meaning to the word *vantā-* sb. f. Skt.

वनिता- 'a loving wife, mistress, woman'. This meaning is not applicable in the context here. Pah. Ver. *adyār-barīśīh*, i. e., friendly or helping offering, which is further explained by the Commentary *yātak-gōbhīh*, 'intercession for good deeds'.

*āfrināmi-* pr. 1 sg. Par. of *✓fri-* with pref. *ā-* to satisfy, to propitiate, to court a deity's favour by means of, to bless, cl. 9; I bless, I pray for. Av. *fri-* Skt. फी-; Pah. *āfritan*, *āfrinītan*; pr. *frina-* *frīn-*, *fryan-*; ppp. *frita-*, *friғa-*. Pah. Ver. *āfrinom*. See *ā ... frinaiti*, in para 9 below.

*tava-* gen. sg. of the second per. pron. thy. Skt. तव-. GAv. *tavā*. See Jack. Av. Gram. § 390-393 p. 112 for the second per. pron. Pah. Ver. *ō tō*, 'unto thee'.

*ātarś-* voc. sg. of *ātar-* sb. m. fire, the name of the yazat Ādar presiding over the fire; Oh Fire ! See Jack. Av. Gram. § 331 p. 95. Pah Ver. *ātaś*.

*puθra-* voc. sg. of *puθra-* sb. m. Oh son ! Skt. पुत्र-; OPer. *puθra*; Pah. *pūsar*, *pūs*; NPer. *pusar*, *pūs*; Pah. Ver. benman, ideogram for Ir. *pus* or *pūs*.

*Ahurahe Mazdā-* gen. sg. of Ahura Mazdā- Proper Name; , name of God in Zoroastrianism; of Ahura Mazdā, of Lord Wisdom. The word *mazdā* has been a perplexity to grammarians because the inflection is irregular; and philologists have been divided between those who regard it as having a stem in *-āh*, and those ( now probably the majority ) who understand it as having a stem in *-ā*. See Kuiper, " Avestan *Mazdā*" in IIJ. Vol. I. 1957 pp. 86-95 and Prof. Paul Thieme in ' *Zaraθuštra*' ed. by Prof. Benfried Schlerath. Neither interpretation satisfies conclusively all the irregularities; but the divergence of opinion was concerned mainly with the declension of the word, both groups uniting in regarding it as an adj. meaning 'wise'. Prof. A. V. W. Jackson in the late 19th century had interpreted *Mazdā* as a substantive corresponding with Skt. मेध- 'mental vigour, perceptive power, wisdom', and he accordingly rendered Av. Ahura *Mazdā*'s name as 'Lord Wisdom'. The same interpretation was subsequently proposed again by Sten Konow in his erudite paper on " *Medhā and Mazdā*" contributed to Jha Commemoration Volume, Poona Oriental Series No. 39, Poona 1937 pp. 217-222. He examined the meaning of Vedic *medhā*, of which he proposed, 'insight', 'wisdom' and especially 'prudence' are English equivalents. On the grammatical side he pointed out that in Khotanese Saka the word *urmyasda*, i. e. aura *mazdā* also has irregularities of inflection, which suggest the modification of an *ā-* stem. He arrived at the conclusion that " *Mazdā* was to be understood as the proper name of the Iranian supreme god".

## ĀTĀŚ NYĀIŚ 1.

*yasyāyō-* nom. sg. of *yasya-* adj. worthy of worship; derived from *yasna-* sb. m. + *ya-* adj. suf. Skt. यज्ञय-. See word *yasnemca* above. Pah. Ver. *yaziśnōmand*.

*ahi-* pr. 2 sg. Par. of √*ah-* Skt. अस्- to be, to exist; (only Par.) cl. 2; thou art; for the inflection of Av. √*ah-* to be. See. Jack. Av. Gram. § 530-539 pp. 145-156 and Whitney Skt. Gram. § 636 and K. E. Kanga Av. Gram. pp. 193-194. Pah. Ver. *hēḍ*.

*vahmyō-* nom. sg. of *vahmya-* adj. worthy of praise, worthy of adoration; derived from *vahma-* sb. m. praise + *ya-* adj. suf. See notes on the word *vahmēmca* above. Pah. Ver. *niyāyiśnōmand*.

*buyā-* opt. 2 sg. Par. of √*bu-* Skt. भू- to be, to become; mayest thou be; pr. *bu-*, *bv-*, *bava-*, *bva-*; fut. *būṣya-*; pft. *bvāv-*, *bābv-*; s-aor. *būś-*; ppp. *būta-*; with pref. *avi-*, *aoi-* to fall to a person's share; with pref. *avā-* to happen, to take place; with pref. *ā-* to fall to a person's share; with pref. *āca-*, *pairica-* to encompass; with pref. *pairi-* to take possession of, to take place; with pref. *frā-* to occur, to happen; with pref. *ham-* to meet. Pah. Ver. *bavēy*.

*nmānāhu-* loc. pl. of *nmāna-* GAv. *dāmāna-* sb. nt. abode, house; from √*dam-* to dwell; Skt. दम्- sb. m.; in the abodes, in the houses. Pah. Ver. *andar mān*.

*maśyākanqm-* gen. pl. of *maśyāka-* sb. m. man; of men; derived from *maśya-* sb. m. from √*mar-* to die meaning a mortal, a human being, man; Skt. मर्त्यः; OPer. Inscr. *martiya*; Pah. *martōm-*; Pah. Ver. ī *martōmān*.

*uśta-* interjection; hail! good fortune, health; its antonym is *sādrā*, meaning 'woe'. The word *uśta* can be both the loc. sg. of the noun *uśti-* 'wish, desire' used adverbially in the sense of 'at one's wish or will' and a nom. pl of the ppp. *uśta-* 'what is wished for, desired things'. Hence the benediction '*uśtate*' can mean 'at wish to thee', i. e. 'may it be as thou wishest'. cf. the word *uśtatāt-* sb. f. i. e. the state of being at one's wish or will. i. e.; the state of happiness. cf. the cognate Skt. interjective particle वष्ट् which is uttered by the hotṛ priests in Vedic ceremonial. Prof. Ch. Bartholomae (Air. Wb. 417) has taken the word *uśta* throughout as an adv. and has translated 'at will' (nach Wunsch); deriving it from √*vas-* to wish, to desire. K. E. Kanga translates the word as 'happiness' or 'prosperity'. Pah. Ver. *nēvak*, 'happy'.

*buyāt-* opt. 3 sg. Par. of √*bū-* Skt. भू-; may he be, may he become. See the word *buyā* above. Pah. Ver. *bavāt*.

*ahmāi-* dat. sg. of the dem. pron; unto this; Skt. अस्मै. Pah. Ver. ī *ō* *ōy*.

*naire-* dat. sg. of nar- sb. m. man, person; Skt. नर्- Pah. Ver. mart.

*yasə-* nom. sg. of rel. pron. ya- who; yas + ə euphonic. See Jack. Av. Gram. §399-402. pp. 113-115. Pah. Ver. kē.

*θwā-* ( sometimes θwām- ) acc. sg. of the second pers. pron. thee; Skt. त्वा, त्वाम् . For second pers. pron. see Jack. Av. Gram. §390 p. 112. Pah. Ver. tō.

*bādā-* adv. indeed, verily; sometimes found written as bāt; cf. bāidī-  
śtēm, adv. ' most certainly, quite verily '. Sogd. B'ð; Parth. b'dyst'n; Skt. बत्  
and बादम् may be cognates. Pah. Ver. bāstān ' always, frequently, at all times '.

*frā-yazāite-* pr. subjv. 3 sg. Ātm. of √yaz- to worship with frā- pref.  
will worship ( with sacrifice, thanks giving, oblations ); Skt. यज्-; Pah. yaštan.  
Yazamaide- pr. ind. 1 pl. Ātm. = we worship; yazata- pr. ind. 3 sg. Ātm. =  
he worships; yazāi- subjv. 1 sg. Ātm. = I will worship; yazaēša- opt. 2 sg.  
Ātm. mayest thou worship. Pah. Ver. frāc yazēt.

*aēsmō-zastō-* nom. sg. of the comp. aēsmō-zasta- adj. having fire-wood  
in the hand; derived from aēsma- sb. m. pl. and sg. collect. ' fire-word ', ' fuel '  
from √ið- to buru + ma- noun suf. and zasta-, Skt. हस्त-, Pah. dast, meaning  
' hand '. Pah. Ver. ēsm-dast.

*barəsmō-zastō-* nom. sg. of the comp. barəsmō-zasta- adj. having barəsman  
in hand; derived from barəsman- n. designation of a bundle of sacred twigs used  
at the religious ceremonies. The barəsman twigs were the twigs of Haoma  
plant used in the ceremonies such as Yasna, Vendīdād, Bāz etc. They are  
first laid out and then tied up in bundles. The number varies according to the  
ceremony to be performed. Now a days, brass or silver wires are used in  
place of twigs. Pah. Ver. barsom-dast.

*gao-zastō-* nom. sg. of the comp. gao-zasta- adj. with milk in hand;  
derived from gao- milk and zasta- hand; Pah. Ver. bsryh-dast=gūšt-dast =  
' with fat in hand '.

*hāvanō-zastō-* nom. sg. of the comp. hāvanō-zasta- adj. having the  
mortar and pestle in the hand; derived from hāvana- sb. m. mortar and pestle  
used for pounding the Haoma twigs from √hu- Skt. षु- to pound, to  
press + zasta- hand. Pah. Ver. hāvan-dast, ' with hāvan in the hand '.

All these four words aēsmō-zastō, barəsmō-zastō, gao-zastō and  
hāvanō-zastō are also found in the parallel passage in Mihr Yašt- Yt. X. 91.

- 2 -

### Text

Dāityō-aēsmi buyā, dāityō-baoiði buyā, dāityō-piðwi buyā, dāityō-  
-upasayeni buyā, pərənāyuš harəþri buyā, dahmāyuš harəþri buyā, ātarš puþra  
Ahurāhe Mazdā !

## ĀTAŠ NYĀIŠ 2.

## Translation

Mayest thou be provided with proper fuel,  
 Mayest thou be provided with proper incense !  
 Mayest thou be provided with proper nourishment !  
 Mayest thou be provided with proper upkeep !  
 Mayest thou be maintained by a person of full age !  
 Mayest thou be maintained by a pious protector !  
 O Fire, Son of Ahura Mazdā !

## Notes

*dāityō-aēsmi buyā-* comp. verb; mayest thou be provided with proper fuel, derived from *dāityō-* adj. from *dāta-* sb.. 'law' meaning 'due, proper, lawful, right, according to usage'. Pah. Ver. *dātihā* = 'lawfully, properly' + *aēsmi-* adj. 'provided with fuel'; from *aēsma-* sb. m. 'fuel, fire-wood'. cf. Skt. इन्धते. Pah. *ēsm* + *buyā-* opt. 2 sg. Par. of  $\sqrt{bū}$ - to be i. e. 'mayest thou be'. Pah. Ver. *dātihā ēsm bavēy* = 'mayest thou have fuel properly'.

*dāityō-baoīdi buyā-* comp. verb; mayest thou be provided with proper incense; *dāityō-* proper, lawful, *baoīdi-* adj. provided with perfume or incense; from  $\sqrt{bu}$ - to smell + *buyā-* mayest thou be. Pah. Ver. *dātihā bōd bavēy* = 'mayest thou have fragrance properly'.

*dāityō-piθwi buyā-* comp. verb; mayest thou be provided with proper nourishment; *piθwa-* adj. from *pitu-* sb. m. nourishment, food. Pah. Ver. *dātihā pihu bavēy* = 'mayest thou have food properly'.

*dāityō-upasayeni buyā-* comp. verb. mayest thou be provided with proper upkeep or resting place; derived from *dāityō-* proper, lawful, suitable + *upasayeni-* adj. having a resting place, i. e., of a suitable Ātaš-dān or Ādošt from  $\sqrt{śi}$ - with *upa-* pref. to lie down. Pah. Ver. *dātihā pasayān bavēy*. Here Pah. Ver. has merely transcribed the Av. word *upasayeni*. The word is hapax and K. E. Kanga remarks that this word is of uncertain meaning (Av. Dict. p. 102).

*pərənāyus harəθri buyā-* comp. verb. mayest thou be maintained by a person of mature age; derived from *pərənāyus*, of full age, of mature age; from *pərəna-* Skt. पूर्ण- full, complete, mature + *āyu-* Skt. आयु- age; *harəθri-* adj. guarding, protecting from  $\sqrt{har}$ - to protect, to guard, to keep watch over + *θra-* n. suf. and *buyā-* opt. 2. sg. Par. of  $\sqrt{bū}$ - to be; mayest thou be. Pah. Ver. *purrnāy sardār bavēy* = 'mayest thou have a protector or chief of full age'.

*dahmāyuš harəθri buyā-* comp. verb. mayest thou be maintained by a pious sage; derived from *dahmāyu-* dahma- sb. m. Skt. दस्म- adj. instructed, wise ( of a real member of the Zoroastrian community ); from √*dah-* to teach, to be instructed; cf. the Av. word *dahiṣta-* adj. superl. of *dahma-* Skt. दंसिष्टु- meaning ' wisest '. For *harəθri-buyā* see notes above. Pah. Ver. *dahmān sardār bavēy* = ' mayest thou have a pious chief or protector '.

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### Text

*Saoci-buye ahmya nmāne,*  
*maṭ saoci-buye ahmya nmāne,*  
*raocahi-buye ahmya nmāne,*  
*vaxṣaθe-buye ahmya nmāne,*  
*darṣīm-cit̄ aipi zrvānəm upa sūram*  
*frašō-kərətīm, hada sūrayā vajhuyā frašō-kərətōit̄.*

### Translation

in order to be burning in this house,  
 in order to be ever burning in this house,  
 in order to be blazing in this house,  
 in order to be increasing in this house,  
 even over ( aipi ) a long period until the mighty Renovation ( nay )  
 including the mighty good renovation.

### Notes

*saoci-buye-* inf. ' in order to be aflame, in order to be burst in flame; derived from √*saoci-* ( var. *saoce* ) burning; √*suc-* to burn and *buye-* √*bū-* to be. In Avesta *y* takes the place of *v* between *u* and *e* by dissimilation; e. g. *duye*=two, Skt. द्वे; *mruye*= I speak, Skt. मृवे; *tanuye* >*tanvē*, for the body; *buye* to be, Skt. भुवे; Av. *uye*, both ( for *uve*, *uve* ), Skt. उमे-. See Jack. Av. Gram. § 190. Pah. Ver. *sōzak bavēy* = ' thou art burning '.

*ahmya nmāne-* loc. sg. of the dem. pron. *a-* and *nmāna-* sb. nt. in this house. cf. Y. Hā 60.2. *ahmi nmāne*. Pah. Ver. *andar ēn mān*.

*maṭ-saoci-buye-* inf. in order to be ever burning; *maṭ*, Skt. स्मर्, adv. always, for ever; (2) *maṭ-* prep. with inst. abl. gen. = together with; *saoci-buye-* see notes above. Pah. Ver. *hamēšak sōzak bavēy*.

*raocahi- buye-* inf. in order to become shining, for becoming brilliant; *raocahi-* from √rue- to shine, to be bright. Pah. Ver. rōśn bavēy.

*vaxṣaθa-buye-* inf. in order to be increasing; *vaxṣaθa-* sb. from √vaxš, to grow, to increase. Pah. Ver. vaxṣak bavēy.

*darəYām-cit-* acc. sg. of darəYā- darəga- adj. Skt. दीर्घ- meaning 'long' and cit- encl. part. even, too. Pah. Ver. dērang.

*aipi-* prep. (with acc., loc.) Skt. अपि- upon, after, for, in. Pah. Ver. tāk, 'till, upto'.

*zrvānām-* acc. sg. of zrvāna- sb. m. time, period; from √zru- to move Pah. Ver. zamān.

*upa-* (1) prep. with acc. towards, to, by, near (of space); about, at (of time); with loc. 'by, at, in' (of space) (2) verbal pref. Pah. Ver. apar pat.

*sūram-* acc. sg. of sūrā- adj. f. strong, powerful, mighty. Skt. सूर-; from √sū- to swell, to increase; cl. 4. Pah. Ver. ān i aβzār- 'the powerful'. There is a second meaning of Av. sūra- Skt. सूरू-, a weapon, an implement. cf. Xaršet NiYāyišn 8. See Kanga Av. Dict. p. 529 s. v. 2 sūra.

*fraśō-kərətīm-* acc. sg. of fraśō-kərəti- sb. f. Resurrection, Renovation; derived from fraśa- 'suitable, fit, renovated + kərəti- sb. from √kərə- to do, to make, Skt. क्रति-; Renovation of the Universe, a new dispensation in which the world will become perfect at the last day. cf. OPer. fraśa-. Pah. Ver. fraškart- kartārīh; hađa sūrayā vajhuyā frašōkərətōit- this clause seems to be an interpolation and seems to have been added by a later hand in the text.

*hađa-* (1) adv. Skt. सदा, always, ever, everytime; (2) adv. Skt. सह, together with, alongwith, jointly, in conjunction with. Here in this context (2) is suitable. Pah. Ver. tāk, 'upto, until'.

*sūrayā-* gen. sg. of sūra- adj. f. strong, powerful, mighty. See sūram- above. Pah. Ver. omits translating this word.

*vajhuyā-* gen. sg. of vajhu- f. good, excellent. Pah. Ver. śapīr = Iranian vēh = 'good'.

*fraśō-kərətōit-* abl. sg. of fraśō-kərəti- Renovation; abl. sg. used in the sense of gen. sg. See notes on the word fraśō-kərətīm above. Pah. Ver. ān fraškart- kartārīh.

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### Text

Dāyā mē ātarš puθra Ahurahe Mazdā ! āsu xāθrəm, āsu θrātīm, āsu jītīm, pouru xāθrəm, pouru θrātīm, pouru jītīm, mastīm, spānō, xšivwrem hizvqm, urune uši, xratīm pascaēta masitəm mazāntəm apairi-āθrəm; nairyām- pascaēta həm-varətīm.

**Translation**

Grant unto me, O Fire, Son of Ahura Mazdā ! well-being immediately, sustenance immediately, success immediately, well-being in abundance, sustenance in abundance, success in abundance, knowledge, holiness, a fluent tongue, understanding for the soul and afterwards wisdom ( which is ) comprehensive, great, imperishable; and finally manly valour.

**Notes**

*āsu-* adv. swiftly, immediately; Skt. आशु-; Pah. tēz.

*xaθrəm-* acc. sg. of *xaθra-* sb. nt. comfort, happiness. Pah. Ver. *xařih*. Etym. doubtful *xa* + *aθra*? cf. *vīspō-xaθrəm* in Y. 9.19; its antonym is *dūzāθrəm-* Y. 8.8.

*θrātiṁ-* acc. sg. of *θrāti-* sb. f. nourishment, sustenance, protection; from *√θrā-* to nourish, to protect + *ti-* abst. noun suf. Pah. Ver. *srāyišnih*.

*jītiṁ-* acc. sg. of *jīti-* sb. f. (1) life; from *√jī-* shortened form of *√jīv-* to live, Skt. जीव्- (2) success, victory; *√jī-* Skt. जी- to win. Here I translate the word by 'success, victory'. Pah. Ver. *zādišnih* = 'life.'

*pouru-* sometimes *paouru-* adj. much, abundant, many, full. Skf. पुरु. (2) *pouru-* adv. much, abundantly. Pah. Ver. purr.

*mastiṁ-* acc. sg. of *masti-* sb. f. knowledge, from *√mand-* to impress upon the memory. The word is evidently used in the sense of spiritual wisdom and the joy that arises from it. cf. NPer. *masti*, 'religious ecstasy.' Pah. Ver. *frazānakīh*, 'sagacity', with a gloss *ku tāk frazām ī kār ut dātistān dānom*, i. e., 'so that I may know the end of duty and justice'.

*spānō-* acc. sg. of *spānah-* *spānajh-* sb. nt. 'holiness, sanctity' (Barth.) 'increase, prosperity' (Kanga). Pah. Ver. *aβzōnīkīh*, 'increase, bountifulness', with a gloss *ku tāk hač čīš ē vas čīš dānom*, i. e. 'so that from one thing I may know many things'.

*xšviwəm-* acc. sg. of *xšviwra-* adj. swift, quick, fluent, voluble; from *√xšviw-* *xšvip-* Skt. श्विष्य- to hasten, to fling, to pierce. The form is irregular. The correct form should be *xšviwām*. cf. Barth. Air. Wb. 563. cf. *xšviwi-* *išur-* sb. m. lit. having swift arrow ( Yt. 8.6; Yt. 10.102 : Yt. 17.12. ); the swift archer; here *xšviwi-* is the sideform of *xšviwra-* cf. *xšviwāspa-* the name of an illustrious personage of Ancient Iran. Vide. Yt. 13.111. Pah. Ver. *šeþāk*.

*hizvām-* acc. sg. of *hizvā-* Skt. जिह्वा- sb. f. meaning tongue; also word *hizū-* sb. m. is noticed in Avesta for tongue. Pah. Ver. *uzvānih*.

*urunē-* dat. sg. of *urvan-* sb. m. soul, spiritual part of the human being; derived from *√vərə-* var- to choose, Skt. वृ- + *van-* n. suf. Pah. Ver. *rōþāu;* *rvān-*.

*uśi-* acc. sg. of *uś-* sb. nt. ear, hearing i. e., perceptive faculty, intellect, intelligence. Pah. Ver. *ōś*.

*xratūm-* acc. sg. of *xratu-* sb. m. wisdom, reason. Skt. क्रतुः-. Pah. Ver. *xrat*.

*pascaēta-* adv. then, afterwards, Skt. पश्चात्, cf. *pasca*, Skt. पश्च, adv. behind (of space); then, afterwards (of time). Pah. Ver. ideogram *āxar*; Ir. pas.

*masitām-* acc. sg. of *masita-* adj. m. derived from *mas-* adj. large, extensive, widespread + suf. *ita-* which appears in a few adjectives; e. g. *zairita-* Skt. वैरित्- golden, yellow; *raoīta-* red; likewise in the hapax participial adjective Av. *darṣita*, emboldened, daring (*√darəš-* Skt. दृश्- to dare) Y. 57.11. See Jack. Av. gram. § 786, note 1, p. 219 and § 712 p. 196. cf. *masitām-* acc. sg. f. Y. 65.3; Yt. 5.3; Yt. 13.6; Ābāu NiYāyiśn 4; *masitā-* Yt. 14.41; *masitā-* Yt. 10.30. Pah Ver. mas.

*mazāṇtōm-* acc. sg. of *mazāṇt-* Skt. महत्- great, big, ample, copious, noble. Pah. Ver. strangely translates this Av. word by *śapīr-* Ir. vēb, meaning 'good'.

*apairi-āθrəm-* acc. sg. of a-pairi-āθra- adj. m. imperishable; derived from a- neg. particle not + pairi- pref. + *√āθ-* to ruin, to perish, to destroy + *ra-* suf. Kanga (Av. Dict. p. 23) translates "not decreasing". The word is hapax legomenon. Pah. Ver. omits translating this word.

*nairyāgām-* acc. sg. f. of *naiyā-* adj. manly, heroic; Skt. नर्य- from *nar-* sb. man, male; qualifying the noun *hām-varəti*.

*hām-varətīm-* acc. sg. of *hām-varəti-* sb. f. courage, bravery, valour; derived from *hām*, adv. Skt. सम्, together; also a verbal pref. + *√vərə-* Skt. वृ- to cover, to protect. Note that this word is always used with *nairyā-* i. e. manly. cf. Y. 57.33 *hām-varətīvata-* adj. 'endowed with manly courage'. Yt. 10.66 (Mīhr. Yt.) *naire hām-varətiś* = 'manly valour'. Pah. Ver. *ham-martāzakīh*.

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### Text

Erədwō-zəngām, a-ħafnyām Өriśūm asnām-ca xšafnām-ca asitō-gātūm,  
jaYāurūm, tuθrušām, īsnām frazaiṇtīm, karšō-rāzām, vyāxānqām hām-raoðām,  
hvāpām, qzō-būjēm, hvīrām; yā mē trādayāt umānāmca, vīsāmca, zāntūmca,  
dāxyūmca, dañħu-sastīmca.

**Translation**

( Grant unto me, Oh Mazdā ! ) an offspring with feet lifted up, sleepless [ one-third of the days and nights ], wakeful while lying on bed, bringing to maturity, nobly born, prescribing the laws to the country, eloquent, thoroughly-developed, possessed of good works, delivering from distress, of good intellect, that may cause to prosper my house, clan, town, country and the renown of the country.

**Notes**

*ərəðwō-zəngām-* acc. sg. f. of *ərəðwō-zəngā-* adj. firm-footed, steady, with feet lifted up; derived from *ərəðwa-* *ərəðva-* *ərəθwa-*, lifted up, raised on high, Skt. ऊर्च्- + *zəngā-* foot; lit. with drawn-up shanks. cf. *ərəðvafšnā* adj. ( Hādoxt Nask II a ) with prominent breasts; *fšnā*, another form of *fstāna-*; *ərəðvō-āñhana* ( Vend. 5.1! ) "the head elevated or set upright by putting a pad below it"; *ərəðwō-drafša-* ( Yašt I. 11 ), 'with uplifted banners'; see Yt. X.61. *ərəðwō-* *zəngām*. I. Gershevitch remarks : " cf. Ved. उर्ध्वस्था- Ossetic *urdugistaeg* etc. most recently discussed by Bailey, TPS. 1954, 129. There is, however, an ingenious alternative interpretation suggested by K. Geldner which Bartholomae was perhaps wrong in condemning. In Y. 62.5 ( *nairyām ... hāmvarəitīm ərəðwō-zəngām a\xafnyām asitō-gatūm ja\xaurūm* ), as Geldner pointed out, the contrast of manly valour being 'awake' although 'lying on a couch' suggests, that the two preceding words express a similar contrast, 'not sleeping' although 'in a position of rest' ( lit. with drawn-up shanks ). Accordingly Geldner, referring to the parallel Skt. expression *urdhvajānu( ka )* 'raising the knees (= sitting)' translated our passage den auch wenn er ruht, wachsamen ". ( The Avestan Hymn to Mithra, Cambridge, 1959. p. 210 ). Pah Ver. *stēník zangīh-* 'firm-footedness', with a gloss *ku-m kār hac pāðveh tōþānāt kartan*. 'so that I may be able to perform duties well with my feet'.

*a-χafnyqm-* adj. acc. sg. f. of *a-χafnyā-* sleepless; derived from *a* = not + *χafnya-* sleeping from √*χap-* Skt. स्वप्. Pah. *χaftan*, 'to sleep'; *χafna-* Skt. स्वप्न-, Lat. *som-nus*, Fr. *sommeil* 'sleep' + *ya-* adj. suf. cf. Yt. XIX. 39; Yt. X.7, *aχafnəm*. Pah. Ver. *a-χāb*, with a gloss *ku tāk apar hac dēník nē xufsom*, i. e. 'I do not sleep beyond what is enjoined by the Religion'.

*θrišūm-* acc. sg. of *θrišva-* num. one third from *θri-* num. + *šva-* a third, suf.; a third ( part ); multiplicative adverbs are formed by adding suffix -vant to the numerals; e. g. *bizvat-* two-fold, *θrižvat-* 'three-fold'. See Jack. Av. Gram. § 376. p. 108. In § 827 Prof. Jackson remarks : "A few other secondary suffixes occur sporadically and may for convenience be mentioned here.

## ĀTAŚ NYĀIŚ 5.

Suffix. Av. *šva-* in numerals, *θrišva-* 'a third', *caθrušva-* 'a fourth', *Panṭaṇhva-* 'a fifth' ( Ys. 197 ). See Kanga Av. Dict. p. 235, s. v. *θrišva*. Pah. Ver. *srišvatak*.

*asnqm-ca-* gen. pl. of *asna-* sb. nt. day; of the days. Skt. अहन्. Pah. Ver. ī rōč ī rōz, of the day; *ayan-ayar-* mean 'day'. Orig. *dazan-* day, day-time. cf. Vend. 4.45; *maiḍyāi asnamca xšafnāmca avanhadaēta*, "he should sleep in the middle part of the days and nights".

*xšafnēm-ca-* gen. pl. of *xšapan-* ( also *xšapar-* ) sb. nt. night; of the nights; Skt. शपा. Pah. Ver. ī šap, with a gloss *vēš nē vē* xufsom cēYōn ka ander dēn goft ēstēt, i. e. "I may not sleep more than what is enjoined ( lit. is said ) in the Religion ". I think the phrase *θrišūm asnamca xšafnāmca* seems to be an interpolation and as such may be inserted in the square brackets. This phrase amplifies the meaning of the word *a-xfnyām*.

*āsitō-gātūm-* acc. sg. of *āsitō-gātu-* adj. while lying on bed, sitting on the couch; *āsita-* ppp. of *√si-* to lie down; cl. 2. with *ā-* pref. + *gātu-* place, couch, bed. Skt. आसि-. In Vend. 3.24 we get the form *saēta-* impft. 3 sg. Ātm. Pr. part. Ātm. is *śayamna-* The word *āsitō-gātūm-* is hapax legomenon. Pah. Ver. *tež hač gās* = 'quick from bed', with a gloss *tāk-am tēz hac būšasp bē toβānat būtan* i. e. "so that I may be able to arise myself quickly from *būšasp-* lethargy, or sleep ". It seems from the Pah. Ver. that the translator must have read *āsištō- gātūm*. The word *āsištō-* is seperl. of *āsu*, meaning 'swiftest, quickest, most prompt'.

*jaYāurūm-* acc. sg. of *jaYāurvah-* adj. pft. part. Par. of *√gar-* to awake; watchful; redupl. *jaYār* + *vah-* pft. part. Par. term. cf. Skt. जागरूक-, cf. Yt. X ( Mihr Yašt ). 7 : *jaYāurvāñjhām* and Yt.X.141 : *jaYāurūm* as in this para. Pah. Ver. *jeYārīh*. y yh r yh, wakefulness, abst. n. with a gloss *ān ī pat dast apāyēt kartan-* meaning 'one ought to perform that which ( is ) in ( his ) hand'. See *śarṣēt NiYāyiś* 6 where Av. word *jaYāurvāñjhām* is translated into Pah. *jigar-* wakeful, vigilant. Pah. Ver. is a mere transcription of the Av. word.

*tuθrušām* - acc. of *tuθrušā-* adj. f. fully developod, fully grown; from *√θruš-* to bring to maturity, to make perfect, to ripen, to protect, to nourish, "that give support" ( Dhalla ), cf. *θraoštī-* sb. f. maturity, end. *√θruš* is a secondary form from *√θru-* to bring up, to nourish. Pah. Ver. *ān ī nām -būrtār ī parvartār* = the promulgator of the name ( of the family ), the nourisher or preserving the father's name and the protector.

*āsnām-* acc. sg. of *āsnā-* f. adj. innate, inborn, natural; from *√zan-* to be born with pref. *ā-* " nobly born ". Prof. Bailey ( Zoroastrian Problems

in the IX Century Books. Oxford- 1943, 1971, p. 10 f. n. ) remarks : " āsna- ' nobly born ', representing, as proposed BSOS VI- 953, an OIran. āzna-, corresponds in meaning to Mid. Pers. āzāt, āzātak, Khotanese āysāta-, and Skt. ājāni- ' noble origin ', ājāneya- adj. used of horses in the Mahābhārata; in Pāli ājāniya is used of horses and in a Prakrit form as a loan-word in Khotan āyāmñī ".

The word is generally found associated with xratu- in the phrase āsnō-xratu- of innate wisdom as opposed to gaośō-stūtō-xratu- lit. wisdom acquired through the ears. Pah. Ver. āsnūtak, āsnītak ' noble, pure '.

*frazaintīm-* acc. sg. of *frazainti-* sb. f progeny, child, offspring; from √zan- to be born with *fra-* pref. Pah. Ver. *frazand-* ' child, son, offspring '.

*karšo-rāzām-* acc. sg. of *karšō-rāzah-* adj. f. prescribing the laws to the country, regulating the furrow or boundary line; derived from *karṣa-* ' line drawn on the ground, a furrow ', from √*karš-* Skt. कर्ष्, Pah. *kaṣitan*, NPer. *kaśidan*, *kiṣtan*, '(1) to draw (2) to draw circles or furrows, to plough ' and *rāzah-* ' religious doctrines or mandates, laws '; here the base is *rāza-* *rāzā-* f. from √*rāz-* to arrange, to administer. See Yt. X. 61 : *miθrəm karšō-rāzajhəm*; here the word *razajhəm-* is acc. sg. m. " director of boundary lines " ( Ilya Gershevitch, Avestan Hymn to Mithra p. 102-103; p. 210 ). Pah. Ver. *kēśvār virād*, ' adorning the country, organizer of the regions '.

*vyāxnaṁ-* acc. sg. of *vyāxna-* *vyāxana-* adj. eloquent; vi + *v/yāk*. IE- *yek-* ' to declare solemnly '. The Avestan word *vyāxana* is pre-eminently used in the Yaštis, where it occurs eleven times. Besides, it appears once in Y. 62.5 and twice in the Vendidād ( V. 22.7, 13 ) where it is an epithet of the yazata Nairyōsañha. Bartholomae translates the word by " speaking to the assembly; eloquent ". ( Air. Wb. 1477 ) from the word *vyāxa-* sb. m. ' assembly, meeting '. In Yt. 14.46, the hapax word *vyāxanya-* adj. occurs meaning ' advising the assembly '. Ilya Gershevitch translates *vyāxanəm* " challenging ". Prof. F. B. J. Kuiper remarks : " since, however, Indo-Iranian verbal roots ending in a gutteral always have the corresponding palatal before the morpheme -ana. ( cf. Av. *raocana-*, *aojana-*, *anaēzana-*, *azana-* ). Wackernagel suggested to take *vyāxana-* as [ v(i) *yāxna* ]; See Festgabe Jacobi. p. 5,1926 ". For further details, see IIJ. Vol. IV. No. 4,1960, Kuiper- ' The Ancient Aryan Verbal Contest pp. 241-249 '. Pah. Ver. hanjamanik.

*ham-raoðqm-* acc. sg. of *ham-raoda-* adj. f. thoroughly developed, Skt. संरोह-; derived from *ham-* Skt. सम्- ' together ' also a verbal pref. + *raoda-* stature, form, growth; from √*ruð-* to grow. There are other forms of Av. *ham-* viz. *ham*, *han*, *hən*, *ha*; Gāthic forms *həm*, *hən*, *həmə*, *hə*, *ha*, adv. Skt. सम्-

a pref. implying ' together with, completely, wholly '. cf. hām-varətim- above.  
Pah. Ver. ham-rūst.

*hvāpām-* acc. sg. of *hvāpah-* adj. working or creating well ( of gods ); active, industrious ( of man ); correct text would be *hvāpaījham-* f. here the word is declined according to ā- base, *hvāpā-*. cf. Av. *hvapah-* adj. Skt. स्वपस्- meaning ' doing good works or acts; *hvā-* prefixed to nouns is equal to *hu-*; *hvā + āpah-* Skt. आपस्- sb. nt. Kanga ( Av. Dict. p. 609 ) takes it as acc. sg. of *hvāpā-* comp. adj. another form of *hvapajh-* and translates " possessing intrinsic merit, well-skilled; working wonders ", cf. Y. 44.5 : *hvāpā-*; cf. Yt. X.92. and Yt.X.10. Taraporewala ( Divine Songs of Zaraθuštra, 1951 p. 473 ) remarks : " *hvāpā* 1/1 mas. The word is *hvapah*, skilful artist lit. good worker. Barth. ( Av. Wb. 1853 ) compares it with the Vedic word *ápas* ( neu. ) which means ' religious ceremony ' and is found in RV. i. 178.1 and iv.38.4. In Skt. we have two words *ápas* and *apás* ( differing only in the accent ); the former neu. and means ' work ' ( Lat. opus ) and the latter is an adj. and means ' skilful ', or ' clever'. When mas. the word *ápas* also means ' master worker ' ( Grass. Wb. 74 ). We also get in Skt. *svápas* ( used as an adj. ) in the sense of ' skilful ' and sometimes as a mas. noun. meaning ' good artificer '. This word *svápas* is used specially to designate a ' cartwright ' or a ' poet ' ( ibid 1626-27 ). Thus in RV. iv. 56.3. We have sá it *svápā bhúvaneṣu āsa yá imé Dyāvā- pṛthivi janāna* ( surely he, the clever artificer exists in the spaces, who hath created these Heavens and this Earth ). In the Av., too, we find *hvapah*, the exact equivalent of *svápas*, in Yas. 37.2. And in Yt. 10 ( Mihr ) 54 we get *hvapah* while in verses 10 & 92 of the same Yt. we get *hvāpah* ( Barth. Av. Wb. 1847 under *hvapah* ). In Yas. 62.5 the word *hvāpah* is used as an adj. describing the progeny one prays for from Ātar ". Dr. Ilya Gershevitch ( The Avestan Hymn to Mithra, Cambridge 1959 p. 237 ) remarks : *hvāpah-* is an epithet of Ahura Mazdāh, *āsna frazaintiš*, ' noble progeny ', and according to our interpretation above, p. 208, *vađre yaona* ' wedlock '. It is translated on several occasions by Pah. *śāpar*, which also translates *śāpara-* its own Av. forbear. *śāpara-* is found as epithet of Aši-, the fravašis; *frazaintiš* ( without *āsna* ) and *zā* ' the earth '. Its meaning may thus be near to that of *hvāpah-*, and Bth.'s tentative etymological connection of the two words is likely to be correct. In the Škand Gumānik Vičār. Pāzand *śāwar* occurs as opposite of *anāmurž* ' merciless ' in XII.12, and is followed immediately by *awaxśayišn* ' mercy ' in X.23, XI.4; P. de Menasce accordingly translates it by ' clemént ', généreux, and the abstract *śāwari* by ' compassion '. The meaning ' liberal, generous ' would fit the Av. contexts of both *hvāpah-* and *śāpara-*, and ' forgiving ' in Middle Iranian may be

understood as a semantic development of 'generous'. If this analysis is correct, hvāpah is not likely to be related to OInd. āpas- as Barth. thought. Perhaps one should rather think of Ved. āpi 'friend, ally' ἄπλος επίος, 'benevolent, friendly'; Prof. S. Insler (The Gāthās of Zarathustra, Leiden, 1975, p. 66) translates the word hvāpā in Y. 44.5 by "craftsman". Dr. Dhalla (The Nyaiches or Zoroastrian Litanies, New York 1908, p. 168-169) translates the word in question by "possessed of good works". Pah. Ver. xāpar, 'benevolent, compassionate, beneficent'.

*azō-būjim-* acc. sg. of *azō-būj-* adj. delivering from distress or captivity; comp. of *azah*, *azajb-* sb. nt. Skt. अहस्- narrowness, distress, affliction, calamity; from √*az-* to tie, to bind + √*būj-* to deliver, to set free, to save; cf. Yt. 13.134 : āsnayāśca paiti vanhuyā frazantōiś dajrayā vyāxanayā xšōiθnyā, spiti-dōiθrā azōbūjō hvīrayā, i. e. 'for the progeny having innate wisdom, good, wise, famous, ruling, white-eyed, relieving from distress, heroic' cf. V. 7.3 : *azō-jataca-* 'smitten by calamity; killed by distress'. Pah. Ver. hač tangīh bōxtarīh, with a gloss hač dōšāx, i. e. 'deliverance from distress, i. e. from hell'.

*hvīrqm-* acc. sg. of *hvīrā-* adj. f. made up of *hu-* good and *vīra-* sb. nt. understanding. cf. Pah. *vīr-* "intellect; of good intellect or of good understanding". Alternatively the word may be translated 'courageous', 'heroic' when derived from *hu-* good and *vīra-* a brave man, a hero. Pah. Ver. *hu-vīr* 'of good understanding' which is further explained by the gloss 'ku apāyišnik ī purr-šnāsak pat ān ī pas pas apāyēt kartan = i. e. 'seemly and fully cognisant of what is to be done in the future'.

*yā-* nom. sg. rel. pron. f. who. Pah. Var. kē.

*mē-* gen. sg. of first pers. pron. my. Pah. Ver. ān ī man.

*frādayāt-* opt. 3 sg. Par. of √*frād-* to increase, to prosper; may increase, may prosper; √*frād-* frād- (comp. of √*dā-* + *frā-*) to further, make flourish; pr. frāda- frāda-; iter. frādaya-. cf. Y. 10.4 frādaēśa- 'mayest thou grow, mayest thou flourish or prosper'. Prof. Thieme (Prof. Turner Jubilee Volume I 1958. 157) derives the word *frād* from *fra-ard* (by dissimilation). Pah. Ver. frāxēnāt, 'may enlarge, may make prosper.'

*nmānəmca-* acc. sg. of *nmāna-* sb. nt. house, abode, residence; GAv. dəmānər-; from √*dam-* to dwell, to reside; cf. Skt. दम्; OPer. māniya; Pah. mān; NPer. mān; ca- encl. part. meaning 'and'.

*vīsamca-* acc. sg. of *vīs-* sb. f. village, clan; Skt. विश्; OPer. viθ; Pah. vīs; Lat. vicus. For full declension of this word see Jack. Av. Gram. § 279. Pah. Ver. ut vīs.

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*zantūmca-* acc. sg. of *zantu-* sb. m. town ( union of villages ); district cf. Skt. जन्तु- 'creature, living being, man'. Pah. Ver. ut zand, 'and district, tribe'. cf. Y. 26.1 *zantuma-* adj. 'belonging or presiding over the tribe or district.'

*daxyūmca-* acc. sg. of *daxyu-* sb. f. land, province; another word for *daxyu-* is *dañhu-* or *daiñhu-*; cf. Y. 26.1; *daxyuma-* adj. 'belonging to the land, belonging to the province'; cf. OPer. *dahyu-*; Pah. Ver. MTĀ. ideogram or Semetic word for Ir. deh.

*daiñhu-sastīmca-* acc. sg. of *daiñhu-sasti-* sb. f. "command of countries" ( Ilya Gershevitch ); "fame or celebrity of a land" ( Barth. Air. Wb. 682 ). The word *sasti-* means both "praise" and "command, order", Lat. imperium. Prof. James Darmesteter had recognized in the term *daiñhu-sasti-* a word meaning "Empire". It was J. Hertel who associated with *daiñhu-sasti-* the *daxyunām fratañmadatō* of Mihr Yašt 18 which he rendered by "Oberherrschafter der Länder". Ilya Gershevitch remarks: "As the context of st. 87 does suggest that *daiñhu-sasti* is used in the sense of 'empire', it will be appropriate to interpret the compound, which theoretically could be taken in the sense of 'command of the country ( sing. ); as meaning imperium regionum ( plur. )'. For further details see, "The Avestan Hymn to Mithra", by Ilya Gershevitch, Cambridge, 1959 pp. 296-299. cf. Mihr Yašt ( Yt. X ) paras 18 and 87.

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## Text

*Dāyā mē ātarś, puθra Ahurahe Mazdā ! yā mē ar̄hat̄ afrasāñhā  
nūrəmca yavaēcatāite, vahištəm ahūm ašaonām raocañhəm vispō-žāθrəm, zazz-  
-buye vañhāuca mižde, vañhāuca sravahē urunaēca darsye havanjhe.*

## Translation

Mayest thou grant unto me, O Fire, Son of Ahura Mazdā, the bright and all glorious Paradise of the righteous whereby there will be compliance with my wish, now and for ever, so as to attain to good reward, good renown and to long blessedness of my soul.

## Notes

*yā-* inst. sg. of rel. pron. f. whereby. Pah. ān kē, 'that which'.

*ar̄hat̄-* impft. subj. 3 sg. Par. of √ah- to be, may be; shall be; √ah+a subj. + t̄ impft. 3 sg. termination. Skt. अस्त्-. Pah. Ver. hāt̄, 'will be'.

*āfrasāñjhvā-* nom. sg. of *āfrasāñhvant-* adj. " complying with a person's wish " ( Barth, Air. Wb. 101-102 ); derived from *ā*- frā- pref. + *sāñhū-* sb. f. from *√sāñh-* to utter, to proclaim, to announce, meaning order, command + *vant-* poss. suffix; *sāñhvant-* adj. *sāñhūvant*. K. E. Kanga ( Av. Dict. p. 37 ) reads *afrasāñhā* and takes it as nom. sg. of *afrasāñhā-* sb. and translates "an instructor, a preacher," deriving from *√sāñh-* with *ā* pref. Darmesteter translates " although we may not be worthy of it " based on Neryosang Skt. Ver. " *ayōgyatā* ". Pah. Ver. *afrāc-sačišn*, "( i ) permanence, imperishableness ( 2 ) unsuitingness, unsuitableness ". cf. Y. 52,1 : *āfrasāñhaitīm*. cf. Uzyein Gāh- Gāh III.6 *afrasāñhamca* *xaθrəm* *yazamaide*. See Avesta Fragment *Pursiñihā* or Tehmuras Fragments 37 : *pascaēta azəm yō Ahurō Mazdā havāi urune urvāsma daēsayēni vahištəmca ahūm anaīraca raocā afrasāñhamca* *xaθrəm*; i. e. afterwards I who am Ahura Mazdā will show bliss to his soul, Paradise, Endless Lights and permanent comfort. Here Pah. Ver. translates the word *afrasāñjamca* by *ān i a-sačišn < ik >*, eternal or permanent bliss ( *xaθra-* ). A Zoroastrian Catechism by K. M. Jamasp Asa and Helmut Humbach Part I. Text, Translation, Notes. Wiesbaden. 1971 p. 58 ff. Prof Humbach translates the word in question by " unlimited ". Also see Darmesteter, Le Zend Avesta III. 69 and Dhabhar, Translation of the *Zand-i Khūrtak Avistāk*, published by the K. R. Cama Oriental Institute, Bombay, 1963 pp. 76-77 f. n. 12.

*nūrəmca-* adv. now, just now. cf. Av. *nu*, Skt. नू, नृ; also we come across in Avesta *nūram*, meaning ' now ' ' just now ' ; vide Yt. 8.15 and Yt. 13.54. There is another meaning of the word *nūrəm*, viz. " craftily, cunningly " noticed in *Ābān* Yt. ( Yt. 5 ). 50 and *Zamyāt* Yt. ( Yt. 19 ). 77. Pah. Ver. *nun-ič*, ' even now ' .

*yavaēcatāite-* dat. sg. of *yavaētāt-* sb. f. everlastingness; and forever, with tmesis instead of *yavaētātāca* cf. the phrase *yavaēca yavatātāca* = for ever and ever; Lat. *saecula saeculorum*; derived from *yu-* sb. nt. meaning ' continuance ' ; dat. sg. *yavōi*, *yavē* with *vispāi*, meaning ' for ever and ever ' . Mark the insertion of enclitic particle *ca* between *yavaē* and *tāite*. Pah. Ver. *ut tāk ō hamē hamē-rōbiñih* ' and upto eternity and till eternity '

*vahištəm-* acc. sg. of *vahišta-* adj. superl. of *vohu*, *varjhu-* best; compar. *vahyajh-* better. Skt वसिष्ठ. Pah. Ver. *pahlōm*.

*ahūm-* acc. sg. of *ahu-* *añhu-* sb. m. world, existence, being; from *√ah-* to be, to exist; Skt. असु-. Pah. Ver. *axān*. The two words *vahištəm* *ahūm* are invariably found together in the special sense of ' the world of the righteous hereafter ', i. e., ' paradise, heaven ' . The Persian word *bihisht* is used in exactly the same sense and is derived directly from Av. *vahišta-*.

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*aśaonqm-* gen. pl. of *aśavan-* adj. Skt. ऋतावन्- holy, righteous; of the righteous. For the declension of the word *aśavan-* see Jack. Av. Gram. § 313. Pah. Ver. ī ahrōbhān.

*raocajhəm-* acc. sg. of *raocajh-* adj. bright, shining; qualifying the noun *vahiṣṭəm ahūm*, Skt. रोचिष्म्. Note that the same word stands for the noun in Avesta, meaning 'light, day-light', derived from  $\sqrt{rue}$ , to shine, to be bright. Pah. Ver. rōšn.

*vīspō-ḥāθrəm-* acc. sg. m. of *vīspō-ḥāθra-* adj. all-comfortable, having or bestowing all joy or fortune, all-glorious; derived from *vīspa-* Skt. विश्व- all and *ḥāθra-* comfort, ease. See Y. 9.19. Pah. Ver. hamāk-ḥārih.

*zazə-buye-* inf. in order to gain; derived from *zazə-* nom. sg. of the pr. part. Par. of  $\sqrt{haz}$ - to obtain, to get, to win, to gain; Skt. सहते, सहान्; ( Barth. Air. Wb. 1795 ); pr. *za-*, *zaz-*; pft. *zaz-*; cf. Y. 30.10; *yōi zazənti vaŋhāu sravahi* = "who get themselves good names" ( Barth. ); "as they continually strive after a good name" ( I. J. S. Taraporewala, Divine Songs of Zaraθuštra p. 164 ). cf. Āfrināyān Artāk fravaxš. I.11 : *zazə-buye vaŋhāuca mižde, vaŋhāuca sravahe, urunaēca darāye havayhe*. cf. Fr. Darm. 3 : *nōit cahmi zazva yō nōit urune zazva* : "he has not won anything who has not won ( anything ) for his soul" ( Karl Hoffmann. See my Introduction to Avesta in Devanāgarī Script. Part III. Vendidād and Fragments, Pune. 1978 p. 53 ). It may be noted that the object is not expressed in the accusative case but in the locative case. This construction is at variance with that of Vedic sah-to win, to gain, which is always construed with the accusative. Kanga ( Av. Dict. p. 199 ) explains *zazə-* as common noun neuter from *zā-* to obtain, to procure and translates "gain, obtaining", the stem being reduplicated and used as a noun. He translates the phrase *zazə buye* by ' I may obtain'. Pah. Ver. *griftār bavāni*, 'may I be the holder or seizer' with the gloss *kū ḥ ḫēš kunāni*, i. e., ' I will appropriate, I will make my own '. Pah. Ver. derives the Av. word from inf. *griftan*, 'to hold, to seize '.

*vaŋhāuca-* loc. sg. of *vaŋhu-* adj. nt. good, excellent. See Reichelt Aw. Elem. § 364. Pah. Ver. ān ī vēh.

*mižde-* loc. sg. of *mižda-* sb. nt. reward; Skt. मीढ-; *miždavānt-* adj. possessed of reward, worthy of reward. This word should be distinguished from Av. *myazda-* meaning ' votive offerings of fruits, flowers, water, dry fruits '. In the Avesta MSS. this word *mižda* is mixed up with Av. *myazda* and thus occasions confusion. See Taraporewala, Divine Songs of Zaraθuštra, 1951, p. 360. Pah. Ver. *mizd*, a mere transcription of the Av. word with a gloss *ānōð*, meaning ' thither, there ', i. e., ' in the spiritual world '.

*sravahē*— loc. sg. of *sravah-* *sravañh-* sb. nt. Skt. श्रवस्; (1) fame, renown, (2) doctrine, sacred verse; from *śru-* to hear, to listen. Pah. Ver. *husravīḥ*, ‘good renown’ with a gloss त्थारि- i. e. ‘hither, here’. In Yasna Ha 30, Pahlavi translator translates the Av. word by *nāmīkīḥ* and Neryosang gives *kirtih* in Skt. Version.

*urunaēca*— dat. sg. of *urvan-* *urun-* sb. m. soul, the immortal spirit of man, giving freedom of will to choose good or evil and responsible for the actions committed in this world for the soul; ca- encl. particle, and. Pah. Ver. *rōbhān-ič*.

*dareya*— loc. sg. of *dareya-* *darega-* adj. long. Skt. दरिं-. Pah. Ver. *dēr*.

*havañhe*— loc. sg. of *havañha-* (\* *havañhva-*) good life, blessedness, happiness, beatitude; derived from *hu-* *hv-* good and *añhu-* life (Barth.). Kanga (Av. Dict. p. 583) takes *havañhe-* as loc. sg. of *havañha-* sb. nt. and translates “happiness, comfort, joy, tranquility”. cf. Yt. 10.5 *havañhā-* dat. sg. “for a good existence, for a comfortable existence” and Yt. 10.65 *havañhō-dā* ‘giver of comfortable existence, comfort-bestowing’. Pah. Ver. *hu-añih*, ‘tranquility of conscience, good conscience’ with a gloss *nēv-dēlīh* pat *čayān-vitarī* i. e. ‘stout-heartedness at the Bridge of Separator—Cīnvat Bridge’.

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### Text

*Vīspaēibyō sastīm baraiti ātarś Mazdā Ahurahe, yaēibyō aēm hqm-pacāite xšqñīmca sūrīmca. Vīspaēibyō hacā izyeite hu-bərətīmca, ušta-bərətīmca, van̄ta-bərətīmca, Spītama !*

### Translation

The Fire of Ahura Mazdā conveys the admonition to all, for whom this (one) cooks the night-meal and morning-meal; from all he desires a good gift, a desired offering and offering of respect or homage, O Spītama!

### Notes

*vīspaēibyō*— dat. pl. of *vīspa-* adj. all, every; whole; entire; unto all. Skt. विश्वः; OPer. Insrc. *vīsa-*. Pah. *vīsp*. When the word is used as abl. pl. it means ‘from all’, ‘from the entire’. See below in this Para. Pah. Ver. *harvīsp*; variant *harvistēn*.

*sastīm*— acc. pl. of *sasti-* sb. f. praise, command, order, admonition; Skt. शास्ति-; derived from *śah-* (Skt. शंसति, शस्ति) to utter, to proclaim, to announce, to make manifest. Pah. Ver. *gōbīšn*, ‘word, utterance’.

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*baraiti*- pr. 3 sg. Par. of  $\sqrt{bərə}$ - to bear, to carry; cl. 1; Skt वृः- carries, brings, conveys. Pah. Ver. barad, 'he brings, he carries'. For the conjugation of  $\sqrt{bərə}$ - bar- see Jack. Av. Gram. § 482-488 pp. 142-146.

*yaēibyō*- dat. / abl. pl. of ya- rel. pron. m. for whom. Skt. येष्यः. For the rel. pron. ya- 'who, which' see Jack. Av. Gram. § 399-405 pp. 113-115. Pah. Ver. \*kē-śān pat. Text gives kē öyśān pat.

*aēm*- ( i. e. ayēm ) nom. sg. of dem. pron. m. nt. this. Skt. अयम्. See Jack. Av. Gram. § 422-431 pp. 120-122. Pah. Ver. ān, 'that, he'.

*hqm- pacāite*- pr. subj. 3 sg. Ātm. of  $\sqrt{pac}$ - to cook with ham- pref. will cook; Skt. पच्-. Pah. poxtan. See Y. 9.11. pacata, 'cooked'. Pah. Ver. ham- pačend, pr. 3 pl.

*xšāfniṁca*- acc. sg. of xšāfnya- sb. nt. from xšapan- xšafn- sb. night; night-meal, supper. Pah. Ver. šām.

*sūrīṁca*- acc. sg. of sūrya- sb. nt. morning-meal, breakfast; derived from svar-. Pah. Ver. sūr, 'banquet, feast, entertainment'.

*vīspaēibyō*- abl. pl. of vīspa- adj. all, every, whole, entire; Skt. विश्व-; from all. See notes above. Pah. Ver. hač harvīsp.

*haca*- prep. from; Skt. सच्; GAv. hacā; prep. 'at, by, together with'; prep. with abl. 'from (of place and time)'; 'by (of agent)'; 'on account of, owing to, because of (of cause); according to (of manner). Pah. Ver. hač.

*izyeite*- pr. 3 sg. Ātm. of  $\sqrt{āz}$ - to wish, to desire, to long for; he desires, he solicits; Skt. इह- इहते. cf. Y. 33.6 : izyā = 'do I desire'; also Y. 49.3; Yt. 19.51 and Vištāsp Yt. 29 : izyeiti. Pah. Ver. kāmak sahēt.

*hu-bərətīṁca*- acc. sg. of hu-bərəti- sb. f. good offering; from hu- Skt. हु- good + bərəti- offering, gift; from  $\sqrt{bərə}$ - bar- Skt. भृ- to bear, to carry. See Y. 60.6 and Y. 68.14. Pah. Ver. hu-barišnih.

*ušta-bərətīṁca*- acc. sg. of ušta-bərəti- sb. f. desired offering; a wished for offering; ušta- ppp. from  $\sqrt{vas}$ - to wish, to desire and bərəti- offering, gift. See Y. 60.6 above. Pah. Ver. nēvak barišnih = 'an excellent offering'.

*vanta-bərətīṁca*- acc. sg. of vanta-bərəti- sb. f. meaning friendly offering, offering of respect or affection; vanta- ppp. of  $\sqrt{van}$ - to excel, to surpass, to wish + bərəti- gift, offering. Pah. Ver. adyār-barišnih- 'friendly or helping offering'.

*Spitama*- voc. sg. of Spitama- sb. m. patronym, descendant of Spitama. Spitama was the birthname of the Prophet Zarathuštra, after his ancestor and founder of that branch of the royal family of Ancient Iran. The name probably signifies "very white" and it is a sort of superl. of \*spit- from which are derived Av. spiti- and Skt. शेत्-.

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## Text

*Vīśpaṇqm para-carṇtām Ātarś zasta ādiḍaya : ' Cim haxa hašē baraiti  
fracarəθwā armaešāide ? '*

[ *Ātrām spṇtām yazamaide, taxmām + hanṭām raθaēśtārām.* ]

## Translation

The Fire looks at the hands of all passers-by ( saying ) : ' What does the friend who moves forward bring to the friend sitting quietly ? '

[ We worship the beneficent Fire, the strong and sound warrior. ]

## Notes

*vīśpaṇqm*— gen. pl. of *vīspa-* adj. all. Skt. विश्व-; of all. See *vīspaēibyo-* in para 7 above. Pah. Ver. ṥ harvistēn.

*para-carṇtām*— gen. pl. of *para-carṇt-* pr. part. Par. of √*car-* with *para-* pref. to pass, to go by; of the passers by. cf. Skt. चरति; √*car-* to walk, to move, to go about; pr. *cara-* caraya; with pref. *ā-* to go, to come to ( acc. ); with pref. *para-* to go by, to pass; with pref. *frā-* to wander; with pref. *vi-* to walk to and fro. Pah. Ver. bē-frāč-raftārān martōmān = ' men who are the passers- by '.

*zasta*— acc. du. of *zast-* sb. m. hand; two hands; Skt. हस्त-. In Av. the word *zasta-* is employed for the hand of good- Āhuric beings while the word *gav-* is employed for the hands of Āhriamanian being. Pah. Ver. ḥn i dast.

*ādiḍaya*— pft. 3 sg. Par. of √*dī-* to see, to look at, with *ā-* pref.; has looked at; Skt. धी- ध्य-; pr. *diḍā-* *diḍi-* *daiḍy-*; pft. *diḍi-* *diḍay-*; ppp. *diṭa-*. Pah. Ver. nikirēt.

*cim*— acc. sg. of the interrog. pron. का- m. nt. Skt. किम्; what. See Jack. Av. Gram. § 407 p. 116. Pah. Ver. čē.

*haxa*— nom. sg. of *haxi- haši- haš-* sb. m. friend, companion. Skt. सखी; nom. sg. *haxa* ( V. 18.26 ); acc. sg. *haxām* ( i. e. खायम्. Y. 46. 13 ); inst. sg. *haša*; dat. sg. *haše*; nom. acc. and voc. du. *haša*; nom. p!.  
*haxayā*, *haxaya* ( V. 4.44; Vīśtāsp Yt. 24.10 ); acc. pl. *haxayō*, *haxaya* ( Yt. 19.95,89 ); gen. pl. *hašām*. See Jack, Av. Gram. § 256 and Whitney Skt. Gram. 343. Kanga Av. Dict. p. 567 and Barth. Air. Wb. 1744. Pah. Ver. hamhač, hamxāč, which is further explained by the gloss dōst.

*fracarəθwā*— nom. sg. of *fracarəθwant-* adj. lit. one who moves forward;

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\*fracaret- + vant- suf. √car- to move, with pra- pref. See Kanga Av. Gram. § 563. Pah. Ver. frāč- raftār [ martōm ] 'the man who passes by to'.

armaēšāiðe- dat. sg. of armaēšāð- adj. sitting quietly; derived from armaē, quietly, still + √hað, ūð- to sit. cf. Av. arnaē-štā- arəmaē-štā- adj. standing still, stagnant (of waters). Pah. Ver. Ātāś i armēšt, which is further explained by the gloss Ātaxš- 'fire'.

ātrəm- acc. sg. of ātar- fire. Pah. Ver. Ātaxš.

spəntəm- acc. sg. of spənta- bountiful, beneficent. Pah. Ver. aþzōník.

yazamaide- pr. 1 pl. Ātm. of √yaz- to worship; cl. 1; we worship.

Pah. Ver. yazom.

taxməm- acc. sg. of taxma- adj. strong, powerful, bold, sturdy; from √tak- to endure, to last long, to be swift, to be brave, Skt. तक् + ma- suf; tašyajh- compar. more powerful, stronger; tančišta- superl. bravest, most powerful. See Y. 9.15. cf. Pers. tāhm. Pah. Ver. takik.

hantəm- acc. sg. of hant- (1) able, efficient, capable, sound, good. Skt. सन्-; (2) extant, real; pr. part. of √ah- to be, to exist. cf. Kanga Av. Dict. p. 572-73 s. v. hant-. Pah. Ver. hast.

raθaēštārəm- acc. sg. of raθaēstar- sb. m. a warrior; lit. one who stands on the chariot; raθaē- chariot + star- stander, one who stands; name of the second of the four classes of the Ancient Iranians. cf. also raθaē-štā- raθoi-štā-. Skt. रथाण्डा-. See Jack. Av. Gram. § 248 and § 330. Pah. Ver. artēštār.

I regard this last line of this para an interpolation viz. Ātrəm spəntəm yazamaide, taxməm, + hantəm, raθaēštārəm, i. e. we worship the Fire beneficent, powerful, extant or real warrior. Its Pah. Ver. is as under : Ātaxš aþzōník yazom kē takik hast, kē artēštār [ < Hast kē ēton > gōþēt < ku > tan-āš armēšt ut aš mēnōk artēštār ] meaning 'I worship the beneficent Fire, which is strong and which is a warrior-like [ There is someone who says thus : His body is infirm but his spirit is warrior-like ]. Prof. Geldner omits this line in his Avesta Edition. Regarding the word hantəm, I think it is a corrupt form of word, like ḫarənaγhantəm, tafnaγuhantəm, varəcaγuhantəm, meaning 'glorious, possessed of warmth, vigorous or energetic'. It seems that the word in question is left incomplete ... hanəm.

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Text

Āaŋ yezi-še aēm baraiti aēsməm vā ašaya bərətəm, barəsma vā ašaya frastarətəm, urvarəm vā Haðānaēpatəm, ā hē pascaēta frīnaiti Ātarš Mazdā Ahurahe xšnūtō a-ȝbištō haγðaŋhum.

**Translation**

Then if he brings unto him either fuel rightly brought, or Barəsman holily-spread, or the plant Haðanaæpata, the Fire of Ahura Mazdā, pleased, unoffended, gives a blessing to him in fulfilment of his wish ( or sincerely ).

**Notes**

*āat-* adv. then, thoreupon, since that time, but; Skt. आत्; cf. तात् *yat-* 'when'. See Kanga Av. Dict. p. 74-75. Pah. Ver. here omits translating this word. This word is generally translated into Pahlavi viz. ēton, āngāh, čē.

*yezi-* (1) conj. if ( conditional ); when, as soon as ( temporal ) (2) *yezī* conj. ( *yat* + *zī* ) as, because ( causal ), whether, if, ( indirect question ) (3) *yezi nōit*, adv. if not, else, otherwise, on the contrary. We have in Avesta besides *yeđi-* *yeđi-* conj. meaning 'if, in case ( conditional ), which agrees with Skt. यदि and OPer. Inscr. yadiy. Pah. Ver. hakar.

*še-* dat. sg. of third per. pron. m. unto him. See Jack. Av. Gram. §§ 394-396 p. 113. Pah. Ver. δ ὅγι.

*aēm-* ( i. e. *ayəm-* ) nom. sg. of dem. pron. m. nt. this; Skt. अयम्. See Jack. Av. Gram. § 422-431 pp. 120-122. Pah. Ver. ān, 'that, he'. See para 7 above.

*baraiti-* pr. 3 sg. Par. of √*bərə-* bar- to carry, to bring; cl. 1; Skt. √भ-; he brings, he carries. See para 8 above. Pah. Ver. barad.

*aēsməm-* acc. sg. of *aēsma-* sb. m. ( pl. and sg. collectively ) fire-wood, fuel. cf. Skt. इन्द्रिते. This word should be distinguished from *aēšma-* sb. m. 'wrath, fury, anger, demon of wrath, who is represented as having the seven principal vices and he is one of the chief among demons'. The anger due to drunkenness or intoxication is also personified as *Aēšma* ( derived from √*aēs-* to put oneself in rapid motion ). Pah. Ver. ēsm- a mere transcription of Avesta. See *aēsmō-zasta-* adj. 'having fire-wood in the hand' in para 2 above.

*vā...vā-* conjunction or disjunctive particle, either ... or; vā only means 'or, else'; Skt. वा ... वा. See Jack. Av. Gram. § 739 p. 205. Pah. Ver. omits translating the word here.

*aśaya-* loc. sg. of *aśa-* sb. nt. truth, righteousness, holiness; in truth, in righteousness; Skt. ऋत्. Pah. Ver. pat ahrādīh, pat ahrāyīh- 'with righteousness'.

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*bərətəm-* acc. sg. of *bərəta-* ppp. of  $\sqrt{bərə}$ - bar- to bear, to carry, to bring; brought, borne, carried. Pah. Ver. bōrēt wrongly for bōrt, būrt.

*barəsma-* acc. sg. of *barəsman-* sb. nt. designation of the bundle of sacred twigs used at the religious ceremonies. The barəsman twigs were twigs of the Haoma plant or of the Pomegranate used in certain ceremonies. They are first laid out and then tied up in bundles. The number varies according to the ceremony to be performed. Now a days, brass or silver wires are used in place of the twigs. The phrase barəsman starāta reminds the वर्हिषः सूर्यः of the Vedas. Pah. Ver. ut barsom-ič, 'and also, Barsam'.

*frastarətəm-* acc. sg. of *frastarəta-* ppp. of  $\sqrt{stərə}$ - to spread, with *frā-* pref. Skt. प्रसू-; spread. Pah. Ver. frāč vistart.

*urvarām-* acc. sg. of *urvarā-* sb. f. plant, tree. cf. urvarō·ciθra- adj. 'containing the seed of the plants'; *urvarō-* straya- sb. m. 'cutting down the plants, the name of the sinful action'. Pah. Ver. ūrvār- ūrvār.

*haðānaēpatām-* acc. sg. of *haðānaēpatā-* sb. f. name of a odoriferous plant mentioned as acceptable fuel for the sacred fire; a kind of perfume; the tree pomegranate, scent for fumigation. Pah. Ver. haðānapāk, a mere transcription of the Avesta. See Barth. Air. Wb. 1758-59, Kanga. Av. Dict. p. 576.

*ā...frīnaiti-* pr. 3 sg. Par. of  $\sqrt{frī}$ . with pref. *ā-* to satisfy, to bless, to propitiate; cl. 9; he blesses, he gives a blessing. See *āfrīnāmi* in para 1 above. Pah. Ver. *āfrīnēt*.

*hē-* dat. sg. of third per. pron. unto him, to him. Pah. Ver. ān.

*pascaēta-* adv. then, afterwards, thereupon; derived from *pasca*, adv. 'behind' (of space); then, afterwards (of time); prep. with acc. 'behind, after'; Skt. पश्च. Pah. Ver. Pas.

*xšnūtō-* nom. sg. of *xšnūta-* ppp. of  $\sqrt{xšnu}$ - to please, to propitiate; pleased, propitiated; pr. *xšnu-*; *kuxšnu-*; des. *cixšnuša-*; iter. *xšnāvaya-*; *š-aor.* *xšnaoš-*; ppp. *xšnūta-*; *xšnaoθra-* sb. nt. propitiation, pleasure, satisfaction; *xšnaoma-* sb. nt. satisfaction, blessing. Pah. Ver. *xšnūt*.

*a-*tbištō-** nom. sg. of *a-tbišta-* ppp. of  $\sqrt{tbiš}$ - to torment, to offend, with *a-* neg. part. not; not offended, not tormented. cf. Skt. द्विषति, द्विष्टः; pr. (iter.) *tbaešaya-*; *tbaešah-* Skt. द्वेष- hatred, enmity, offence. cf. *tbaešō-taurvan-* adj. overcoming the malice and *tbaešō-parṣta-* adj. maliciously arked. Pah. Ver. *abišt*

*haYdañhum-* acc. sg. of *ha-Ydañhu*, *ha-Ydañha-* adv. ( *avyayibhāva-comp.* ) lit. ‘ accompanied by the objects of the prayer ’; *ha + Ydañha-* sb. m. prayer, object of the prayer, from  $\sqrt{gañ}$ - to request, to ask for, to pray for; with or by granting the prayer ( Barth, Air. Wb. 1743 ). This word occurs in V. 19.26 where the text runs as under : *ahmāi stars āfrināt xsnūtō a-tblstō haYdañhem*. Geldner translates “ satisfied conscience ”. Kanga ( Av. Dict. p. 567 ) translates, “ satisfied, pleased or rendering assistance ” from  $\sqrt{hac}$ - to follow. Barth. follows the reading *haYdañhem* as given in V.18.26 . Dastur Dr. Dhalla translates, “ in fulfilment of his wish ”. The word as it stands is made up of *ha + Ydañh-* from  $\sqrt{gañ}$ - to beseech, to request, to pray for + ahu-conscience, heart and would mean ‘ with sincerity, conscientiously ’. Hence I translate it by ‘ with sincerity, conscientiously ’. Pah. Ver. *sēr*, *sañ-* ‘ satiated, satisfied ’. Skt. Ver. *trptah*.

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## Text

*Upa θwā haxšōit g̃us vqθwa;*  
*Upa vīranəm pourutās;*  
*Upa θwā vərəzvaitca manō;*  
*Vərəzvaitica haxšōit aṇuha;*  
*Urvāxṣ- aṇuha gaya jiYāeṣa tā x̃apānō yā jvāhi.*

*Imat Āθrō ātrivanəm, yō ahmāi aēsməm baraiti hikūs raocas-pairištqm  
aṣahe bərəja yaozdāta.*

## Translation

May a flock of cattle attend upon thee !  
May a multitude of men attend upon thee !  
May an active mind and an active spirit attend upon thee !  
Mayest thou live those nights which thou wilt live with a  
joyous life !

This is the blessing of the Fire ( upon him ) who brings to him fuel, dry, exposed to the light, purified in accordance with the desire of righteousness ( or out of desire for truth ).

## Notes

*upa ... haxšōit* - opt. 3 sg. Par. of  $\sqrt{hac}$ - to follow with *upa*- pref. to accompany, adhere or be attached to ( acc. ); cl. 1; cf. Skt. सचते, लिपक्ति, सकृत्. cf. V. 18.27; may attend upon; pr. *hac-*, *sk-*, *haca-*, *hiš-*, *hac-hišk-*, *haxša-*;

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des. hix̄a-; hacaya-; iter. hācaya-; ppp. haxta-; pr. part. Ātm. hacimna-. See hax̄aya- opt. 1 sg. Ātm. ' I will lead, I will incite ' Y.60.10. See Kanga Av. Dict. p. 568. Pah. Ver. apar ā-rōbhāt- 'may go on, may proceed' which is further explained by the gloss ku-t bavāt, i. e. ' may it accrue unto thee '.

θwā- acc. sg. of second per. pron. thee. Pah. Ver. ḥ ī tō.

gōuś- gen. sg. of gao- sb. m. f. bull, cow, cattle. Skt. गौ-. See Jack, Av. Gram. § 278 for the declension of this word. Pah. Ver. ān ī gōspandān.

vāθwa- nom, sg. of vāθwā- sb. f. a herd, a flock (of animals); a multitude (of men); also vāθwa- sb. nt. cf. hvāθwō Y.9.4 = 'possessing large flocks'; vāθwaēśa- sb. m. lit. 'being after the herds, foot-pad'; vāθwō-dā- adj. 'bestowing herds'. Yt. 10.65; vāθwō-frādāna- adj. 'herd-increasing', Y. 65.1; Yt. 5.1. Pah. Ver. ramak.

vīrāṇām- gen. pl. of vīra- sb. m. man, especially a warrior; Skt. वीर- Pah. Ver. ān ī vīrān.

pourutās- nom. sg. of pouru-tāt- sb. f. multitude, great number; derived from pouru- many + tāt- noun suf. "This suf. tāt makes feminine abstracts. Its independent origin is shown, for example, in Av. yavaēcatātē beside yavaētātēca (Y. 62. 6; Yt. 13.50)." A few examples are uparatāt- sb. f. 'supremacy'. Skt. उपरतात्; haurvataś- sb. f. 'perfection, wholeness, completeness'. Skt. सर्वतात्-; amarātāt- sb. f. 'immortality'. See Jack. Av. Gram. § 842 and Whitney Skt. Gram. 1238. p. 232. Av. pouru- paouru- pauru- adj. Skt. पुरु-, much, abundant, many; as adv. it means 'much, abundantly'. Pah. Ver. purr-rōbhīśñih. The text should be read thus: upa θwā hax̄ōit vīrāṇām pourutās.

vərəzvātca- nom. sg. of vərəzvant- adj. nt. working, active, keen; from √vərəz, varəz- to work, to perform, to effect; pr. vərəz-, varəz-; des. vīvarəśa-; fut. varəśya-, vərəzya-; iter. varəzaya-; pft. vavarəz-, vāvərəz-; s-aor. varəś-; vərəzyah- sb. nt. 'working, doing'; ppp. var̄sta-; inf. vərəzyeidyāi-; with pref. aiwi- to till, to cultivate; with pref. us- to suffer (a punishment), to undo a fault; with pref. frā- to commit, with pref. nī to do violence (hazō) to (acc.). Pah. Ver. haxtāt kāmak = may a desire arise.

manō- nom. sg. of manāj- manah- sb. nt. mind; from √man- to think + aŋh- ah- noun suf. Skt. मनस्. Pah. Ver. pat mēniśn, 'in the mind'.

vərəzvātīca- nom. sg. of vərəzvati- adj. f. active, working; qualifying the noun aŋhvā- spirit, energy, vital strength. Pah. Ver. kāmak < haxtāt >.

*aṇuha-* nom. sg. of *aṇhvā-* sb. f. life, spirit, energy, vital strength; from *√hu-* to urge, to impel, to incite; cf. Skt. सुवति, सृतः; acc. sg. *aṇhvām*, V. 5.21; V.18.19, 21, 22; Yt.8( Tīr. Yašt ).54. Pah. Ver. pat aṄ, 'through the conscience'.

*urvāxś-aṇuha* — inst. sg. of *urvāxś-aṇhvā-* adj. of cheerful spirit; derived from *urvāxś-*, from *urvāxśaut-* adj. cheerful, joyful + *aṇhvā-* energy, vital strength; with a joyous life, with a cheerful spirit, with a joyous conscience; *√urvāz-* ( from *√urvād-* by addition of s ), to be joyful or glad about, to rejoice in; cf. the word *urvāxś-uxti*, sb. f. 'shout of joy'. Pah. Ver. *urvāxmau-aṄ*.

*gaya-* inst. sg. of *gaya-* sb. m. life; from *√gi- ji-* to live; pr. *jiyay-*, *jva-*; with a life. Pah. Ver. pat *gyān*.

*jiyaeša-* opt. 2 sg. Ātm. of *√gi- ji-* to live; cl. 2; pr. *jiyay-*, *jiva-*; mayest thou live. Pah. Ver. *zivēy*.

*tā-* acc. pl. of dem. pron. f. those. Pah. Ver. *ān*.

*xšapanō-* acc. pl. of *xšapan-* *xšaṇ-* sb. f. night; from *√xšap-* Skt. शप्- to cover up, to veil. There is another word *xšapar-*. See the word *xšaṇīmca* above. Pah. Ver. *šap*, ideogram lilyā.

*yā-* nom. pl. of rel. pron. f. antecedent to *xšapanō*; which.

*jvāhi-* pr. subjv. 2. sg. Par. of *√gi- ji-* to live; thou mayest live, thou wilt live. See the word *jiyaeša-* above. Pah. Ver. *zivēy*.

*imat-* nom. sg. of dem. pron. nt. this; Skt. इदम्. See Jack, Av. Gram. § 422 p. 120-121. Pah. Ver. *ēn*.

*Āθrō-* gen. sg. of *ātar-* sb. m. fire. For declension of the word see Jack. Av. Gram. § 331 p. 95. Pah. Ver. *ān i ātaxś*.

*āfrivanom-* acc. sg. of *āfrivana-* sb. nt. blessing, benediction; derived from *āfri-*; cf. Skt. आप्नी- sb. f. blessing + *vana*, from *√van-* to win, to desire, to wish. cf. Av. *āfriti-* sb. f. = blessing and *āfri-vacah-* adj. 'uttering imprecations' in V.11. ( Haoma Yašt ) and *dahmō ahmi āfri-vacā* in *Afrīn i Paiyāmbar Zartōšt-* st. 1 and *Vīštāsp* Yt.1.1. Pah. Ver. *āfrin*.

*hikuś-* acc. pl. of *hiku-* adj. dry; from *√hic-* to make dry; to become dry; cf. Y. 71.8 where the author gives *huškəm aēsməm yaoždātəm hu-pairištəm*. Pah. Ver. *hušk*, a mere transcription of Av. *huška*.

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*raocas-pairišta-* acc. pl. of *raocas-pairišta-* adj. selected for burning; derived from *raocas-* light and *pairišta-* ppp. of *vīś-* to seek for, to desire, to wish, to demand; with pref. *pairi-*; *pairi-iś-* to search for, to examine, to test. Hence the word would mean ‘examined in the light, tested in the light’. Geldner reads *raocas pairišta-* in Y.62.10 and *Niśāyiś* V.16. (i. e. Ātaś Niyāyeś) while in Vend. 18.27 Geldner gives the text *raocas-pairištəm*, cf. *pairištanəm-* Vend. 14.2;18.71; and Yt. 13.71 and *Āfrīnāyān Gāhāmbār* 4. See the phrase *dahmō-pairišta-* in Y. 65.10 = ‘examined by a pious man’; *dāityō-pairišta* = ‘properly tested’; *hu-pairišta-* Y.71.8 = ‘well-examined’, well- tested. Pah. Ver. pat *rośnih nikērit*.

*aśahe-* gen. sg. of *aśa-* sb. nt. truth, righteousness, Skt. अस्त्; a cardinal-word which figures most prominently in the *Gāthās* is *Aśa*. Its most familiar and widely known Iranian variant is *arta*, *arəta*, equivalent to the Vedic अस्त्. Righteousness is the pivot around which the ethics of Zaraθuštra revolves. *Aśa* is the highest word in the Zoroastrian terminology and its derivative *aśavan-* forms the epithet of the man who is most saintly. The *Gāthās* speak of the path of *Aśa-* Truth, Righteousness which leads to Paradise. Fire is the visible symbol of righteousness. Pah. Ver. *ahrādīh*.

*bərəja-* inst. sg. of *bərəja-* sb. nt. desire, wish, blessing; with the desire, with the blessing. cf. *bərəja-* V. 18.27; Y. 15.1; Y. 62.10; *Visparad* 6.1; Yt. 10 (Mehr Yt.) 12 and *Uśahin Gāh-* *Gāh* 5.6. Barth. translates Av. *bərəja* as “rite or ritual of the religion”. Ilya Gershevitch (The Avestan Hymn to Mihrā-Yašt X, Cambridge, 1959 p. 236) remarks: “After Henning’s convincing identification of Ved. brahman with OPers. *brazman-* and MPers. *brahm* (TPS 1944, 108 sqq.) there is no justification of for maintaining Bth.’s translation of Av. *bərəg-* as rite, which was based on his etymological connection of this word with Ved. bráhman. On the other hand, since Pah. *ärzu(k)* ‘desire’ by which Av. *bərəg-* is translated, belongs etymologically to the Av. present stem *bərəjaya-* ‘to praise’ (which in Khot. gives *bulj-* to praise), as Henning pointed out in BSOAS XX. 487, n. 2, there can be little doubt that *bərəg* is simply the root noun of the base *bərəjaya-* with the meaning of Pah. *ärzū* < \**ä-bərəj-u*. The close semantic relation of “desire” and “praise” is also met with in derivative of the IE. base\* *lubh-* cf. Engl. love. Germ. Lob. Lith. *llaupsē*, ‘praise’. The translation ‘desire’ which already Spiegel and Darmesteter had adopted for *bərəg-*, suits all passages except A 3.4 where *sūškuštəma aśahe bərəjō* means ‘the most learned pursuers (lit. desirers) of Truth; here either *bərəg-* is a noun of agent; or a synthetic compound\* *aśa-bərəg-* was resolved into *aśahe bərəg-* on the analogy of the common expression

aśahe bərəja ‘out of desire for Truth’. Yō aśahe bərəjyāstəmō in N.1 is ‘he who most intensely longs for Aśa’. On p.326 ibid, Dr. Ilya Gershevitch adds : “ Thieme, who accepts Ved. bráhmaṇ from all three : OPers. brazman, M. Pers. brahm and Av. bərəg-, proposes for the last, on the assumption of its being connected with Ved. bṛhas ( pati ), the meaning ‘Kraft’, and for bərəjaya- ‘begrüßen’, see ZDMG. 1952.129. In so doing he ignores the Pah. translation ārzū and the obvious conclusions which its etymological relationship with Av. bərəg invite”. Hence the phrase aśahe bərəja- means ‘in accordance with the desire of righteousness’. Pah. Ver. ārzūk, ‘desire, love, longing’.

*yaoždātq-* acc. pl. of *yaoždāta-* adj. purified; from √*yaoždā-* to purify, lit. to prepare for worship, which is itself a comp. verb. See pairi-*yaoždaθ-* ēṇtəm in Y. 9.1 and *yaoždāθrəm* in Ḫaršet Niṭayiṣn ( Niyāyeś ). Pah. Ver. *yōšdāsr*, with a gloss ku pāk i. e. ‘clean, pure’.

